

Arthur Miall
18 Banerier St. & Fleet St.

THE
Nonconformist.

"THE DISSIDENCE OF DISSENT, AND THE PROTESTANTISM OF THE PROTESTANT RELIGION."

VOL. XXV.—NEW SERIES, No. 1019.]

LONDON: WEDNESDAY, MAY 10, 1865.

PRICE UNSTAMPED 6d.
STAMPED 7d.

SOCIETY for the LIBERATION of RELI-
GION from STATE-PATRONAGE and CONTROL.

SPECIAL FUND OF £25,000.

At the SEVENTH TRIENNIAL CONFERENCE of the Society, held at FREEMASONS' HALL, LONDON, MAY 2nd and 3rd, 1865, it was resolved that, for the purpose of largely extending the Society's operations during the next five years, a Special Fund of at least 25,000*l.* be raised,—the contributions being spread over five years, at the pleasure of the contributors.

Information respecting the objects of the Fund will be forwarded on application.

The Executive Committee have pleasure in acknowledging the receipt of the following promises, and earnestly request that additional names may be forwarded at an early period for publication in future lists.

FIRST LIST.

London.		£	s.	d.
Mr Samuel Morley		500	0	0
Mr William Edwards		500	0	0
A Friend (per do.)		500	0	0
Mr H R Ellington		100	0	0
Mr F J Sargood		100	0	0
Mr Stafford Allen		100	0	0
Mr Thomas Box		50	0	0
Mr John Rains		52	10	0
Mr E Miall		50	0	0
Mr Wm Green		25	0	0
Mr C H Elt		25	0	0
Mr M. Medwin		25	0	0
Mr B-njamin Colls		25	0	0
Mr F Tuckett		25	0	0
Mr James Bell		25	0	0
Mr Joseph Wontner		10	0	0
Rev A Hannay		5	0	0
Mr T P Dexter		5	0	0
Mr J F Bontems		10	0	0
Rev A Good		25	0	0
Mr John Allen		50	0	0
Mr George Offor		20	0	0
Mr Edward Stow		10	0	0
Mr A Miall		10	0	0
Mr James Adeney		10	10	0
Mr John Edwards		10	0	0
Mr Robert Waters		5	0	0
Mr A T Bowser		10	10	0
Mr John Howard		20	0	0
Mr Bonaor		20	0	0
Mr John Clapham		10	0	0
Mr D W Noll		5	0	0
Mr Wm Carpenter		10	0	0
Mr Wm Price		20	0	0
Mr H J Preston		10	0	0
Rev J Pillans		10	10	0
Mr Joseph Cooper		5	0	0
Mr T H Harris		25	0	0
Mr A Anderson		52	10	0
Mr J B Langley		10	0	0
Mr T Stephings		10	10	0
Mr J Coumbs		10	10	0
Mr T B Alder		10	10	0
Mr Joseph Rowntree		5	0	0
Mr John Templeton		10	10	0
Mr A Vernon		10	10	0
Mr T P Dexter		10	10	0
Mr J M Haro		5	0	0
Mr W J Haynes		5	0	0
Mr E D Joyce		25	0	0
Mr W J Barlow		5	0	0
Manchester.		£	s.	d.
Mr G Hadfield, M.P.		500	0	0
Mr James Sidebottom		500	0	0
Mr Joseph Leese		500	0	0
Mr R Johnson		500	0	0
Mr T B Potter, M.P.		500	0	0
Mr R Rumney		125	0	0
Mr Henry Lee		250	0	0
Mr J Thompson		100	0	0
Mr Joseph Spencer		150	0	0
Mr S Dewhurst		100	0	0
Mr A Howarth		100	0	0
Mr Benj Whitworth		100	0	0
Mr Alderman Poolin		100	0	0
Mr S Holgkinson		25	0	0
Mr W E Hodgkinson		25	0	0
Mr Thomas Cawn		25	0	0
Mr John Cawn		25	0	0
Mr J Boyd		25	0	0
Rev Dr McKerrow		25	0	0
Mr Samuel Watts		25	0	0
Mr J Shorrook		25	0	0
Mr Thomas Roberts		100	0	0
Mr E Armitage and Sons		250	0	0
Mr Peter Spence		50	0	0
Mr J B McKerrow		15	0	0
Mr Edward Lewis		25	0	0
Bradford.		£	s.	d.
Mr Titus Salt		500	0	0
Measrs Kell		250	0	0
Mr M Illingworth		250	0	0
Measrs A and H Illingworth		250	0	0
Mr Joseph Craven		150	0	0
Mr W E Glyde		50	0	0
Measrs Holden		250	0	0
Mr B Harrison		100	0	0
Alderman Law		50	0	0
Mr Sutcliffe		25	0	0
Mr W Bread		25	0	0
Measrs W and J Whitehead		50	0	0
Mr John Cooke		20	0	0
Mr T P Muff		20	0	0
Halifax.		£	s.	d.
Measrs Crossley and Sons		500	0	0
Ashton-under-Lyne.		£	s.	d.
Mr Hugh Mason		250	0	0

Walsfield.		£	s.	d.
Mr W H Lee		50	0	0
Rev G C Catterall		5	0	0
Over Darwen.		£	s.	d.
Mr R S Ashton		150	0	0
Mr Eccles Shorrook		150	0	0
Farnworth.		£	s.	d.
Mr T Barnes, M.P.		100	0	0
Newcastle-on-Tyne.		£	s.	d.
Mr Henry Angus		25	0	0
Rev H T Robinson		5	0	0
Sunderland.		£	s.	d.
Mr Andrew Commou		20	0	0
Mr W Thackray		20	0	0
Mr John Candlish		20	0	0
Nottingham.		£	s.	d.
Mr J Bradley		40	0	0
Mr S Fox		10	0	0
Mr J Turner		20	0	0
Derby.		£	s.	d.
Mr W J Etches		100	0	0
Rev W. Griffith		5	5	0
Leek.		£	s.	d.
Mr Joshua Nicholson		25	0	0
Mr John Brough		25	0	0
Mr Joshua Brough		25	0	0
Mr B B Nixon		15	0	0
Mr J J Ritchie		5	0	0
Northampton.		£	s.	d.
Rev E T Prust		50	0	0
Mr John Perry		5	0	0
Mr P Gray		5	0	0
Kettering.		£	s.	d.
Mr J T Stockburn		10	0	0
Mr John Wallace		10	0	0
Norwich.		£	s.	d.
Mr J J Colman		250	0	0
Bramstree and Bocking.		£	s.	d.
Mr S Courtland		50	0	0
Mr J M Courtland		25	0	0
Mr C Jones		5	0	0
St. Ives.		£	s.	d.
Mr Potts Brown		50	0	0
Mr T Coote		125	0	0
Bristol.		£	s.	d.
Mr E S Robinson		150	0	0
Mr W Somerville		150	0	0
Mr J F Norris		100	0	0
Mr H O Willis		100	0	0
Mr W D Willis		100	0	0
Mr Richard Ash		70	0	0
Rev W J Cross		50	0	0
Mr Herbert Thomas		25	0	0
Mr J H Leonard		25	0	0
Mr G H Leonard		25	0	0
Mr D H Walsh		25	0	0
Mr W Hicks		5	0	0
Mr H Humphries		10	0	0
Mr Jno Bourne		10	0	0
Measrs Christopher Thomas and Bros		25	0	0
Mr Pethick		25	0	0
Measrs Dorham Bros		25	0	0
Plymouth.		£	s.	d.
Mr Peter Adams		25	0	0
Mr T B Tyoth		25	0	0
Mr W Hicks		25	0	0
A Friend		25	0	0
Mr E R Brown		25	0	0
Rev C B Symes		5	0	0
Rev T C Page		5	0	0
Mr J Greenway		5	5	0
Mr Charles Watt		10	0	0
Mr W H Tuckett		10	0	0
Dr Franco		10	0	0
Dr Pearce		5	0	0
Mr John Kitta		7	12	6
Mr John Wendeatt		10	0	0
Mr C A Wendeatt		5	0	0
Rev Chas Wilson		5	0	0
Mr W J Holmden		5	0	0
Mr J W M H.		5	0	0
Mr G D Ralford		10	0	0
Mr John Ambrose		5	0	0
Mr Wm Stidston		5	0	0
Rev George Cole		5	0	0
Mr C Millar		5	0	0
Exeter.		£	s.	d.
Mr W Huxtable		5	0	0
Mr J W Petherick		5	0	0
Mr John Trebans		5	0	0
Reading.		£	s.	d.
Mr J J Boorne		10	0	0
Mr J Milson		50	0	0
Rev J G Stevenson		5	0	0
Mr E West		5	0	0
Staplehurst.		£	s.	d.
Mr William Jull		20	0	0
A Friend per ditto		5	0	0
Dorchester.		£	s.	d.
Mr W Vernon		20	0	0
Mr M Devenish		10	0	0
Scotland.		£	s.	d.
Mr O Robertson, Glasgow		100	0	0
Mr Thomas Russell, Edinburgh		25	0	0
Mr Duncan McLaren, ditto		50	0	0
Mr James Morton, Greenock		50	0	0
Mr D Morton, Perth		21	0	0
Measrs J and D Paton, Alloa		21	0	0
MISCELLANEOUS.		£	s.	d.
Mr Chas E Darby, Wrexham		25	0	0
Mr Edward Smith, Sheffield		50	0	0
Mr Prentice, Stowmarket		10	0	0
Mr O Prentice, Ipswich		5	0	0
Rev T Brooks, Wallingford		20	0	0
Mr Jas L Edwards, Rochester		5	0	0
Mr R W Bearer, Folkestone		10	0	0
Mr W Hall, Portlaid		10	0	0
Mr J Dryden and Friends, Budleigh Salterton		25	0	0
Mr G Edmonstone, Torquay		5	0	0
Mr Alderman Grubb, Oxford		50	0	0

Mr J H Conway, Aberpenny.		£	s.	d.
Mr William Conway, Pontypool.		10	0	0
Mr W Newman, Louth.		10	0	0
Mr T Bantock, Wotechampton.		50	0	0
Mr H Piddock, Hanley.		5	0	0
Mr J H Sully, Bridgewater.		5	0	0
Mr J Noble, Brighton.		10	0	0
Mr W Rowntree, Scarborough.		5	0	0
Mr J Firth, Highgate, Huddersfield.		30	0	0
A Lady, Ipswich.		5	0	0
Mr J Craven, Birkenhead.		10	0	0
Mr J P Spenser, Oakhill, near Bath.		50	0	0
Mr J Slater, Over, Cheshire.		10	10	0
Mr Thos D Briggs, Horncastle.		5	0	0
Mr R Wilkinson, Totteridge.		10	10	0
Mr J Beaton, Hull.		5	0	0
Mr J Nunsey, Market Harboro.		20	0	0
Mr T Barry, Chilton, Thame.		5	0	0
Mr W Nathan, Chigwell Row.		31	0	0
Mr W W G.		5	0	0
Mr W Hinners, Southport.		50	0	0
Mr George Knott, Cuckfield.		25	5	0

It is requested that remittances may be made payable to the Treasurer; also, that intimation of any inaccuracies in the above list may be forwarded to the Secretary.

WILLIAM EDWARDS, Treasurer.
J. CARVELL WILLIAMS, Secretary.

2, Serjeants'-Inn, Fleet-street, London.

GREAT HANDEL FESTIVAL.
CRYSTAL PALACE.

REHEARSAL, FRIDAY, June 23.

MESSIAH, MONDAY, June 26.

SELECTION, WEDNESDAY, June 28.

ISRAEL IN EGYPT, FRIDAY, June 30.

Stalls, plans, and Programmes at the Crystal Palace, and at 2, Exeter Hall. Rehearsal Stalls and admissions should be taken without delay.

NOTE.—A Photograph, carte de visite size, of the Orchestra of Four Thousand Performers, will be sent free by post on receipt of two postage stamps at the Crystal Palace, or at No. 2, Exeter Hall.

HENDON CONGREGATIONAL CHURCH.

Rev. THOMAS FISON, B.A., Pastor.

Within the last ten years a Congregational Church and Schoolrooms have been erected in Hendon, chiefly through the munificence of THOMAS SPALDING, Esq., now of Orpington, Hastings, who on leaving the neighbourhood, with only a few to support its various interests, has generously presented a piece of freshhold ground adjoining the Church for the purpose of erecting a MINISTERS' HOUSE, and with a view of lightening the burden resting upon the supporters of Congregationalism.

The Church and Congregation having contributed to the full extent of their ability, to the amount of 60*l.*, appeal for help to those Christian friends who may desire to promote the interests of religion in a neighbourhood which is likely soon to become very important, and to assist a cause which has scarcely surmounted the difficulties of its commencement in a district almost new to Congregational effort. 50*l.* more is required. Contributions of any amount will be gratefully received by

MORELL THEOBALD, Gloucester Lodge, Hendon, Hon. Sec.

. Collecting Cards will be supplied to those friends who prefer this mode of assisting.

THE BRITISH COLONIES.

The ANNUAL MEETING of the COLONIAL MISSIONARY SOCIETY will be held in the POULTRY CHAPEL, on MONDAY EVENING, May 15th, 1865.

W. E. BAXTER, Esq., M.P., will take the Chair at half-past six o'clock.

Mr. James Spicer, Treasurer; Mr. John Fairfax, from Sydney; the Revs. Dr. Vaughan, Dr. Hallett, Dr. Raleigh, T. Binney, and A. M. Henderson, will take part in the engagements of the evening.

After the transaction of necessary business, the meeting will be special and Valedictory to the Rev. A. M. Henderson, who is about to embark for Melbourne as President and Theological Tutor to the College in that City.

JAMES SPICER, Treasurer.
J. L. POORE, Sec. pro. tem.

EVANGELICAL CONTINENTAL SOCIETY.

The ANNUAL MEETING will be held in the LOWER ROOM, EXETER HALL, on THURSDAY, May 11th.

R. N. FOWLER, Esq., will take the Chair at half-past six o'clock precisely.

The meeting will be addressed by John Crossley, Esq.; Rev. B. Dale, M.A.; Rev. A. D. Herschell; M. de Faye, of Brussels; M. Bersier, of Paris; M. Napoleon Roussell, of Lyons; and M. Vernier, of Geneva.

WIDOWS' FUND; or, SOCIETY for the RELIEF of the NECESSITIOUS WIDOWS and CHILDREN of PROTESTANT DISSIDENT MINISTERS.

NOTICE is hereby GIVEN, that the Rev. LEWIS EVANS, of Newport, Monmouthshire, has been appointed the Society's AGENT in MONMOUTHSHIRE and WALES; and is authorised to receive Contributions.

CHARLES THEODORE JONES, Secretary.

A BAZAAR, in AID of the FUNDS for REBUILDING WESTMINSTER CHAPEL (Rev. SAMUEL MARTIN, Pastor), will be held in WILLIS'S ROOMS, KING-STREET, ST. JAMES'S, on SATURDAY, MONDAY, and TUESDAY, May 13th, 15th, and 16th.

Saturday, Two Shillings; after Five o'clock, One Shilling. Monday and Tuesday, One Shilling; after Six o'clock, Sixpence. Juvenile Tickets, Half-price.

Doors open, on Saturday, at One o'clock; and on Monday and Tuesday, at Twelve o'clock.

UNITED KINGDOM BAND of HOPE UNION.

The ANNUAL MEETING will be held on MONDAY, May 15, at EXETER HALL.

SAMUEL GURNEY, Esq., M.P., will take the Chair at Six o'clock.

SPEAKERS:—Rev. Henry Gale, of Treborough; Rev. J. S. Workman, Wesleyan Minister; Rev. W. Stott, of St. John's Wood; Wilfrid Lawson, Esq., M.P.; Handel Cossam, Esq.

600 CHILDREN WILL SING.

So many being anxious to attend this Meeting, the Committee have resolved to make a small charge for the Tickets of Admission. Area and Western Gallery, 6d.; Reserved Seats, 1s. Tickets may be had at Mr. W. Tweedie, 337, Strand, and at the office of the Union, 37, Queen-square, Bloomsbury.

NATIONAL TEMPERANCE LEAGUE.

An ANNIVERSARY SERMON will be PREACHED in WESTBOURNE PRESBYTERIAN CHURCH, WESTBOURNE-GROVE TERRACE (Rev. Dr. King's), on SUNDAY, 14th May, by the Rev. DAVID RUSSELL, of Glasgow. Service to commence at Eleven o'clock.

NATIONAL TEMPERANCE LEAGUE.

The next ANNUAL MEETING of the LEAGUE will be held in EXETER HALL, on TUESDAY EVENING, 16th May. SAMUEL GURNEY, Esq., M.P., will preside; and the Meeting will be addressed by the Rev. James Bardsley, M.A., Manchester; Rev. Alex. Hannay, London; David Russell, Glasgow; Robert Martin, Esq., M.D., Warrington; W. D. Lucas-Shadwell, Esq., J.P., Fairlight, Hastings; Captain R. C. Stilleman, Winchester, and others.

Doors open at Six; Chair taken at Seven o'clock. Admission free.

Tickets for Reserved Seats, One Shilling, may be obtained at the office of the League, 337, Strand.

PRIZE ESSAYS on STORING for GOD.**ADJUDICATORS' AWARD.**

After a careful and conscientious examination, guided by the Prospectus, of the forty Essays received, the Adjudicators feel constrained to award the Prizes as follows:—

1st Prize, 30L, to Rev. H. T. ROBJOHN, B.A., Newcastle-on-Tyne, for an Essay entitled, "The Need and Method of Weekly Storing."

2nd Prize, 20L, to Rev. GEORGE FLETCHER, Bury, Lancashire, for an Essay entitled, "The Obligation and Advantages of Weekly Storing for the Lord."

Many of the other Essays are very good, some of them of a high order.

The unsuccessful Essays shall be returned at once, with the envelopes unopened, on receipt of the needful directions by the Rev. John Ross, Tryon's place, Hackney, London, N.E., who cannot be responsible for the safe custody of Essays not claimed by January 1st, 1866.

The two Prize Essays will be published with as little delay as possible.

(Signed) JOSEPH ANGUS.
JOSHUA WILSON.
JOHN ROSS.

London, May 3rd, 1865.

ASTON CLINTON, BUCKS.—A FREEHOLD VILLA RESIDENCE and SEVEN ACRES of LAND.

MESSRS. ELLIS and SON are directed by the Trustees of the late J. H. Allen, Esq., to SELL by AUCTION, at GARRAWAY'S, on Monday, May 22nd, at twelve (unless an acceptable offer be previously made by private contract), a detached FREEHOLD VILLA RESIDENCE, known as THE LAWN, very pleasantly situated at Aston Clinton, on the high road, three miles from the Aylesbury and five miles from the Tring Railway Station, in the midst of a first-class hunting country. It is substantially built of red brick, with a beautiful lawn and pleasure grounds in front, stabling, outbuildings, and a field of about six acres adjoining. It contains five bed-rooms, a dressing-room, three sitting-rooms, and offices, the whole being in perfect order. To be viewed.

Printed particulars may be had of Messrs. Jenkinson, solicitors, 7, Clement's-lane, Lombard-street; of Mr. R. Gibbs, Aylesbury; at Garraway's; and of Messrs. Ellis and Son, auctioneers and estate agents, 49, Fenchurch-street.

IN the TEA and GROCERY BUSINESS

An excellent OPENING now occurs for a YOUTH of Fourteen or Sixteen years of age—respectable, active, and trustworthy. No premium required.

Apply to S. Hamer, 4, Whitlington-terrace, Highgate-hill, London, N.

INFANT-SCHOOL MISTRESS.

WANTED, at Midsummer, a Trained and Experienced TEACHER to CONDUCT a large INFANT DAY-SCHOOL, connected with an Independent Church in the North-Western District of London.

Apply, by letter, stating age, qualifications and references, to C. C. Ashmore, 6, Tavistock-row, Covent Garden, W.C.

SHIRELAND HALL, BIRMINGHAM.

The COMMITTEE of the BIRMINGHAM SCHOLASTIC INSTITUTION place the SONS of MINISTERS whom they receive in

THE REV T. H. MORGAN'S SCHOOL, where the Sons of Laymen are also Educated.

For particulars respecting Ministers' Sons, application should be made to the Secretary of the Institution, the Rev. R. A. Davies, Smethwick.

Information about other pupils may be obtained from the Principal, at Shireland Hall.

More than Twenty of Mr. Morgan's Pupils have passed the Oxford Examinations.

EDUCATIONAL HOME for YOUNG LADIES—MALVERN.

The Principal of a very select establishment, delightfully situated in a most pleasant and healthy part of Worcestershire, desires to receive TWO or THREE YOUNG LADIES on very moderate terms. The pupils receive a very superior education, combined with all the comforts of a home.

For prospectus and full information apply to the Superintendent, Clerical and Scholastic Agency Offices, 78, Borough-road, London, S.E.

SHIRLEY COLLEGE, near SOUTHAMPTON.

Principal—Rev. JOHN HILL, M.A.

A sound English and Classical Education, preparatory either for Mercantile Pursuits or Professional Life, is combined with all the comforts of home. The premises are commodious, the rooms lofty and airy, and the situation is one of the most healthy in Hampshire.

Prospectuses on application.

COLMAN'S GENUINE MUSTARD.

TRADE MARK.

On each



THE BULL'S HEAD, Package.

At the Great Exhibition, 1862,

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ONLY PRIZE MEDAL

For "Purity and Excellence of Quality."

Sold by all Grocers, Druggists, &c., throughout the United Kingdom.

J. and J. COLMAN, 26, Cannon-street, London, E.C.

STOKE HALL SCHOOL, IPSWICH.

Mr. JOHN D. BUCK, B.A., Principal.
Situation elevated and healthy, near the Railway Station.
Education, Commercial and Classical, adapted to the Middle-Class Examinations.
A Preparatory Department for Younger Pupils.
Prospectuses forwarded on application.

NEW COLLEGE, LONDON.

CANDIDATES for ADMISSION in SEPTEMBER, 1865, are reminded that their Applications and Testimonials should be sent in as early in the year as circumstances will allow. All necessary information may be obtained by applying to the Secretary, New College, Upper Finchley-road, London, N.W.
W. FARRER, LL.B., Secretary.

NEW COLLEGE, LONDON.

The SOIREE usually held on the Second Saturday in May, is this year POSTPONED until TUESDAY, June 27th, the day of the Annual General Meeting.

W. FARRER, LL.B., Secretary.

DARTFORD HOUSE SCHOOL, DARTFORD, KENT.

Of the Rev. W. J. WILSON'S former Pupils, some are engaged in Mercantile Pursuits, others have gained Senior Scholarships in Law and Science, with the degrees of B.A., M.A., and LL.B. in the Queen's University, and have entered the Ministry of the Established and Non-established Churches. One is Assistant-Judge in the Civil Service in India.

References to Revs. Dr. Angus, T. Pottenger, C. J. Middle-ditch, S. J. Davis, and W. Walters.

Terms, 22L to 24L per annum.

Prospectuses on application to the Principal.

COMMERCIAL SCHOOL, CRANFORD HALL, near HOUNSLOW, MIDDLESEX.

PRINCIPAL:—Mr. VERNEY.

This school is adapted to the requirements of the Sons of Respectable Tradesmen and others. The Premises are First-class, spacious, elevated, and healthy; the rooms are numerous and lofty; there is an excellent well-ventilated school-room and class-rooms; a large playground, lawn, and gardens; with every other convenience.

The education is sound, practical, and commercial; with or without French, Piano, Surveying, &c.

Mr. VERNEY has for upwards of Twenty Years been actively engaged in the pleasing and responsible work of training the young, and is favoured with numerous references.

TERMS PER QUARTER:

For Pupils over Twelve years of age, Seven Guineas.

For Pupils under Twelve years of age, Six Guineas.

(Terms made inclusive, when preferred.)

Cranford Hall School is on the Bath-road, twelve miles from Hyde-park Corner, and near the Hounslow, Feltham, Southall, and West Drayton Stations, at either of which Mr. Verney's conveyance meets Parents and Pupils.

An APPRENTICE WANTED on Easy Terms.

I. PARAGON, BLACKHEATH, S.E.

THE Misses HADLEY beg to announce that they continue to RECEIVE FIFTEEN YOUNG LADIES for the purpose of EDUCATION.

They are assisted by Masters of long standing, and by a Resident Foreign Governess; but as they carry on the work of General Instruction themselves, each Pupil is under their own immediate and constant superintendence.

While attending to the Moral and Intellectual Culture of those committed to their care, the Misses Hadley endeavour at the same time to secure, by all possible means, the Health and Comfort of their Young Friends, and their efforts in these respects are greatly facilitated by the healthiness of Blackheath and the commodiousness of their Residence.

Reference is kindly permitted to W. Smith, Esq., LL.D., Avenue-road, Regent's park; Rev. J. Beazley, Blackheath; Rev. R. H. Marten, B.A., Lee, Kent; Rev. J. C. Gallaway, A.M., Kilburn; Rev. W. Cuthbertson, B.A., Bishops Stortford; Rev. W. H. Dyer, Bath.

THE Rev. RICHARD PERKINS, PEACH-FIELD, GREAT MALVERN, receives a LIMITED NUMBER of GENTLEMEN'S SONS to BOARD and EDUCATE. Terms, &c., on application.

SCHOLASTIC and PROFESSIONAL OFFICES.

78, BOROUGH-ROAD, LONDON, S.E.

The nobility, clergy, gentry, heads of families, and principals of schools, are respectfully informed that they can always be provided, free of charge and at a few hours' notice, with Tutors, Secretaries, Governesses, Companions, and Lady Housekeepers. Undeniable references required before playing names upon the register, so that employers may accept an introduction from these offices as a guarantee of the respectability and good faith of the applicant. Advowsons and schools disposed of. Pupils introduced.

Mr. E. HARRIS, Superintendent.

Agent for the Windsor School Desks, to transform into Backed Seats and Tables. Specimen on view.

LONDON.—BERNARD'S PRIVATE HOTEL and BOARDING-HOUSE is unsurpassed for Cleanliness, Comfort, and Economy.

GRANVILLE HOUSE,

1, Granville-square, Wharton-street, King's-cross-road. "I have been in the habit of travelling in England and America, but never felt more satisfied than I have done while staying at Mrs. Bernard's Hotel. It is quite a home."—Mr. E. B. Spence, Darlington.

LONDON.—SHIRLEY'S TEMPERANCE HOTEL.

37, QUEEN'S-SQUARE, BLOOMSBURY, W.C.
BED, from 1s. 6d.; PLAIN BREAKFAST of Tea, 1s.
The above house is well and centrally situated. There is a spacious Coffee-room overlooking the Square; it is within five minutes' walk of Holborn, and near the Inns of Court, British Museum, St. Paul's, &c.; and admirably suited for Parties, either on pleasure or business.

HOSPITAL for SICK CHILDREN, 48 and 49, GREAT ORMOND-STREET, W.C.

Patron—THE QUEEN.

Present number of In-Patients . . . 66
Weekly attendance of Out-Patients . . . 1,300

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May, 1865.

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THE Nonconformist.

"THE DISSIDENCE OF DISSENT, AND THE PROTESTANTISM OF THE PROTESTANT RELIGION."

VOL. XXV.—NEW SERIES, No. 1019.]

LONDON: WEDNESDAY, MAY 10, 1865.

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Eccliaistical Affairs.

RESOLUTE AND CHEERFUL STILL.

OUR readers generally, we trust, will concur with us in the opinion that the Seventh Triennial Conference of the friends of the Liberation Society, a report of whose proceedings we gave in our last issue, will bear looking upon once more. It was not an everyday occasion, whether we take into account the associations which clustered round it, or the combination of moral power which it displayed. It showed as fully as heart could wish that the supporters of the movement are as resolute, as cheerful, as ready to dare and do, as ever they have been. They have lost nothing of their faith, and, consequently, none of their enthusiasm. They can afford to laugh at the petty obstructiveness of Lord Derby, as well as at the affectation of disdain or the flippant insolence of those journals that specially pique themselves upon being the guides of thought in political or ecclesiastical matters. The experience of the Society throughout its twenty-one years of active exertion, and sometimes bitter warfare, has taught its leading men to expect from human nature wherever its self-importance is crossed, or its pet theories are put in peril, ebullitions of littleness similar to those which have been recently displayed, and to make compassionate allowance for those who have been guilty of them. It was thus that in former times the doctrines of free-trade were denounced as "madness"—it was thus that the chiefs of the pen took pride in assailing Mr. Cobden and the Anti-Corn Law League.

The men who met together on Tuesday and Wednesday last are not made of the stuff that a Parliamentary rebuff can injure, and much less that the contemptuous sneers of a journalist can puff away. They may be wrong-headed—a fact that it is far easier to assert than to prove. They may not exhibit all the qualities which the culture of University life from which they were shut out by ecclesiastical exclusiveness might have ripened in them—but they have keen moral perceptions, and in questions between right and wrong, justice and injustice, their instincts, which have never been tampered with by compulsory subscription to what they did not believe, may be trusted quite as far as those of the more highly favoured men who pour contempt upon them. They have their convictions, which at the least, are as deep and as sacred as are those of their censors. They know how to mingle prayer with activity, patience with watchfulness, self-respect with self-sacrifice. They can serve faithfully where they have no expectation of having the triumph. They can look death calmly in the face without the smallest desire to reconsider their principles. Most of them have wrought out their conclusions amid the sternest questionings of conscience, and have put them to the proof again and again in seasons of doubt, of sore temptation, or of crushing affliction. They have been, and, we venture to predict, will be, sublimely true to one another, because they prize, above all other sentiments, loyalty to their

Lord. This is the secret of their strength—this the explanation of their unswerving discipline—this the key to the influence they exert, and to the measure of success they have gained. To them, the cause to which they have pledged themselves is, in the highest sense of the term, a religious one. They have as steady a faith in it as their forefathers had in that of the Reformation. They are convinced that Divine Providence is effectually working on to the issue they have learned to regard as essential to the freedom of thought and the spirituality of Christ's kingdom on earth, and they can solace themselves in the face of seemingly insuperable difficulties with the assurance, "more is He that is with us than all they that be against us."

Call them fanatics if you will. Yet they know how "in the very tempest and whirlwind of their passion," to consult their practical judgment. Setting aside the end at which they aim as transcendental and Utopian, do the steps which they take towards it, betoken any abandonment of their common sense? Do their movements indicate any deficiency in calmness or in self-restraint? Will those who know them best accuse them of being so engrossed by one object of pursuit, that they can take no interest in others? These men—the greater part of them—are well known in their respective neighbourhoods. Let them be tracked thither, and it will be found that they are amongst the most active and the most reliable in many of the social, political, philanthropic, and religious enterprises of the day. But what if they were not? Surely, fanaticism must be detected by positive rather than negative signs. Well, now, what are the damnable proofs which may be urged against them? Let them be produced, and especially, let it be shown that in handling the cause for which they have banded themselves together as an organised society, they have oftener taken counsel of their passions than of their judgment. Why, even at this day, after they have fully displayed their objects, their tendencies, their modes of action, and, as far as can be done, their inner motives, shrewd, cultivated, learned, aristocratic men, when they want a little more religious freedom than the law will allow them, even while they repudiate the ulterior designs of the Society, are not above availing themselves of its assistance, nor wholly unwilling to have its co-operation. The truth is, its keenest opponents are mortified at the practical character of its plans and methods.

The Conference of last week, looked at thoughtfully instead of superciliously, furnished not a little indirect evidence, that the assembly itself and the proceedings which it sanctioned were governed by a remarkable spirit of moderation, self-restraint, and deliberative wisdom. Hundreds of gentlemen, leaders of opinion in their own localities, who had travelled hundreds of miles to be present, were content to remain through three sittings, and give a silent vote to what they approved. There was some difference of opinion as to a matter of policy. It was earnestly discussed. It might well have awakened great excitement of feeling. Every one put a bridle upon his spirit. The matter was not pressed to a division, and, even if had been, it would have been followed by no schism. An appeal was made for a special fund of 25,000*l.*—before the Conference rose it was announced that half the sum had already been subscribed.

Why do we call attention to these things a second time? Not, assuredly, for our own or for the Society's sake. We do so because we earnestly wish to witness the adoption by those who differ from it and us of a somewhat higher and more becoming tone of controversy than has been exhibited by them of late. Such a movement and such men are not to be put down by petulance, nor by abuse, nor by sneers. Let them be met, as they ought to be met, if at all, gravely, dispassionately, courteously, and with fair weapons. Nothing can be more senseless than to offer insult for argument—nothing more im-

politic in the long run. Moral power may perhaps be worried, but cannot be hit in any vital part, by irrational ridicule. The question at issue is a momentous one. Its bearings are of incalculable importance. It is becoming, it is plainly destined to be, the question of the age—not in England simply, but in most of the States of Europe. Let us have no more Dame Partingtons. The rising tide cannot be mopped out. Free, thoughtful, conscientious, charitable discussion is what the tendencies of modern thought call for most loudly—not the threats of men in high political regions, still less the vulgar abuse of supercilious journalism.

ECCLIASTICAL NOTES.

It is always satisfactory to be acquainted with the intentions of opponents, and especially with the intentions of those who exercise authority over us. We ought, therefore, to be grateful to the leaders of the Established Church for their very explicit declarations respecting the rights of Dissenters. It is now to be understood, without the least reserve or equivocation, that the hierarchy of the Church will resist any and every measure which may have for its object an extension of the rights of Nonconformists. It is their deliberate opinion that we enjoy as much liberty as we are entitled to, and as is consistent with the integrity and safety of the Constitution. They will, therefore, oppose with all their power and influence any further concession to us. They do not say so, but we cannot but infer from their speeches that they consider we have now a great deal more liberty than we deserve; and that they would be glad if that liberty had not been granted, and if it could now be restricted. Animated by three of the worst passions which, (in a low moral condition, too often exhibit themselves in connexion with our human life, viz., pride, anger, and jealousy, they will hold to every legal privilege which they may possess in order to exhibit before the world the political and social advantages of Churchmanship. They are afraid to meet the Nonconformist denominations on equal terms. We need not discuss this state of feeling. It is so utterly at variance with all the laws of Christianity, that we are assured, beforehand, that the weak must, in such a case, prevail over the strong, and the despised over those that despise them. The past history of the Free Churches of England should have enlightened all State Churchmen on this point. Archbishop Whately once said that it is a blunder to persecute unless you mean to exterminate. This has been the blunder of the State-Church of England for nearly three hundred years. To be persecuted now means to be helped—numerically, morally, and spiritually. We may have the antipathies of ecclesiastical dignitaries, but when these antipathies produce only public sympathy we may reckon them as a blessing. Junius, in one of his letters, refers to somebody as having attained to the dignity of being hated. And to this dignity the Free Churches are fast attaining.

The best hater is, very properly, his Grace the Archbishop of Canterbury, who has followed up his vote against Mr. Hadfield's Bill by presiding at a meeting held on Thursday afternoon last to present a testimonial of 1,000*l.* to Mr. J. M. Knott for his work in connection with the Committee of Laymen, in aid of the defeat of the religious equality measures which, until lately, have formed a part of the programme of each session of Parliament. The Archbishop, supported by two bishops, two noblemen, six members of the House of Commons, and a dozen or so of clergymen, appeared to have made up this meeting, which was addressed first, of course, by his Grace, who, we are glad to notice, seemed to be aware of the distinction between the Church of Christ and the Establishment. We quote from his speech:—

I have no fear that the Church of Christ can be impeded by the hand of man; it stands on a rock, and

the gates of hell shall not prevail against it; but the Establishment is the creation of the State, and that being the creation of man, may by man be affected. The great object of the Liberation Society is to separate Church and State, to dissolve the connection, and, if the severance takes place, there will no longer be a national acknowledgment by the State of Christianity, of the Church, and of the Gospel.

And with this view the Archbishop recognises the labours of the Secretary of the Committee of Laymen—labours, it is to be supposed, by the amount of the testimonials, and the number of contributors to it, not equally appreciated by the members of the Established Church at large. But the Archbishop went into detail and informed the meeting of his opinion on two questions especially; first, the question of Church-rates, and secondly, that of the supremacy of the Church. He wished his presence, he said, to be understood as a guarantee of the deep sense he entertained of the value of Church-rates as a public recognition on the part of the State of the National Church. He considered that it was only the "political Dissenters" who were desirous of overthrowing the Church, and that there were many "good and devout" Dissenters who looked on the Church as the "great bulwark of Christianity." With respect to Church predominance, he remarked that he considered the Establishment the "most tolerant Church," and that if predominance meant Establishment, he hoped it would long remain. Lastly, his Grace turned his eye towards the constituencies, and expressed his gratification at the question of Church-rates being made a turning-point at the next general election, and his confidence that the result would be a manifestation on the part of the Church. There was a good deal of talk of the same kind at this meeting on the part of Earl Powls, the Archbishop of London, Sir Stafford Northcote, and others, the gist of the whole being a determination to maintain things as they are. If the Archbishop and his Tory friends have their way the earth will not move one inch forward from this date. We have arrived at the political and ecclesiastical millennium, beyond which all progress would be sin, and all improvement an arrogant innovation on the privileges of those to whom, in God's mysterious providence, power, has for a time, been committed. Well! All the Popes used to think this: James the First had the doctrine on the tip of his tongue as glibly as the Archbishop of Canterbury, and Laud even died for it, which is more than the ecclesiastical decorator of Stapleton Palace would be willing to do. Is it needful to do more than recall these historical precedents? We know that if there were fifty Archbishops of Canterbury they could not stop the progress of thought or the march of freedom. They might talk as impertinently as does the present occupant of Lambeth Palace of the "most tolerant Church," as though the Almighty had invested such a Church, above all others, with exclusive powers to limit for ever the action of all truer Churches than itself, but we can wait with the assurance that Archbishopal impertinence will avail nothing against eternal truths, and that an ecclesiastical upholsterer can be, in the long run, no match against the purposes of God.

At the next Election! The word passes on from the Archbishop to the Archdeacon of Taunton, who has again rung out the church cry against the Dissenters. At a charge delivered last week at Crewkerne, the Archdeacon reviewed the present position of the Liberation Society, and after expressing his opinion that "those people knew what they were about," went on to defend the Establishment. It was a curious defence. For first we are told that if the Church were "to go" (where?) its effect on the country would be ruinous; secondly, that the Church of England represented the truths of the Gospel; and then that at the next election there would be one question only—Church or no Church. This is the style in which the Archdeacon addressed his "Zammerzetzbiere" audience:—

The forthcoming elections were very important to the Church. Up to this time there had been things for dividing what were called Conservatives—but he did not know what Conservative meant, he was an old Tory—and Liberals. Such things as protection, foreign and non-intervention, and free trade—those were all gone. Every one now was a free trader and a non-intervention man. There was only one thing which would divide the parties, and that was the Established Church. But he maintained that a man never could be a Church and State man and a Liberal. People might think so, but they were deceived. He possessed a great many friends who were in that unhappy predicament. What he wished to impress upon every one was this, that when the Church went the monarchy went. If the people loved their Queen, and loved their Church, they would endeavour to maintain the Church. They knew that the greatness of England was owing to the Established Church, and he believed that if that Church were severed from the State the greatness of England would perish.

It will be seen that the Archdeacon put it forward

as one of the defences of the Church that it represented the truths of the Gospel. This, as may be supposed, was in an after-dinner speech. Before dinner the Archdeacon had expressed himself as follows:—

The Church of England finds herself in this position, that priests holding her benefices with cure of souls may deny in their published writings that the Bible is the word of God—may deny also in like manner that the punishment of the wicked is everlasting—and may deny both these things with impunity.

Are these the "truths of the Gospel"?

The "truths of the Gospel"! Lord Shaftesbury had a word to say on this question at the meeting of the Church Missionary Society, when he expressed his belief that the time might be approaching when that Society might, for some purposes, be considered as almost the only depository of religious truth in this country. What! Not the Established Church? "that old and precious depository of the truth" as it is the fashion to call it? No, not the Established Church; for what with Tractarianism and Neology, the Earl clearly does not know what to think of that hitherto by him, venerated institution.

I am sorry (said the noble Earl) to say that I think the educated classes in this country are going deeply into Tractarianism and Neology. The educated classes of this country, male and female, are gradually acquiring a great dislike to all doctrinal teaching; they are gradually maintaining the position that there is much in all the three systems of the Church of England, including Neology and Popery; that there is much in which they resemble each other; and that, in short, it is a matter of little difference which of these systems you embrace. But as regards the great mass of the people of this country I am quite satisfied that they are quite accessible to our efforts; I am satisfied that if we address ourselves to the millions of people who never profess to enter a place of worship, we shall have the manifest blessing of God upon our labours.

Will the reader look at the last sentence twice? "The millions of people who never profess to enter a place of worship." They—the utterly irreligious—are the only people of which his lordship can now speak with hope or expectation. The teaching of the Established Church has put all those within its own borders beyond both hope and expectation. What a very successful Church, in the Earl's estimation, it must be! And yet he sticks by it and to it, and is as ready as an archbishop, or even an archdeacon, to kick any Dissenter who ventures to question its usefulness.

Another illustration of the Church's orthodoxy and purity. Easter Sunday is a great day with some Churchmen, and in some clerical newspapers there appear, just before that time, scolding articles concerning the godlessness of Dissenters and the working people. To be godly, in the estimation of these parties, is to worship with the following ceremony. We take the catalogue from the *Clerical Journal*:—

1. "A complete set of Eucharistic vestments for celebrant, deacon, and sub-deacon," the first and the last of these offices being unknown by name in our Church.
2. "A handsome thurible and incense-boat," the incumbent of St. Matthias' "having signified his intention of at once adopting the use of both vestments and incense."
3. Alb, chasuble, dalmatic, and tunicle, "and incense used at the times appointed by the Church."
4. "A celebrant vested in alb and chasuble, the latter of white and gold-coloured satin, with a rich silk orphrey."
5. "Four banners, one of which seemed to attract universal admiration; this was a large banner of white silk brocade, richly embroidered and jewelled, and bearing a half-length figure of our blessed Lord, with the hand raised in the attitude of benediction."
6. "The bearer of the processional cross, followed by the thurifer in red cassock and lawn cotta, accompanied by another chorister in similar vestments, swinging a smaller censer, a third chorister, in red cassock, bearing the incense-boat."
7. "A low celebration."
8. A celebrant, who at the Gospel "blessed the deacon and the holy book"; and "sacristans bearing the Gospel lights." And [so "with the curling wreaths of sweet incense floating aloft, and with the other adjuncts which we have named, it may be well imagined that the procession was exceedingly effective." Or this: "The Divine office proceeded chorally, incense being used at the introit, the offertory, the Gospel, and the canon."

This was the order of worship at St. Matthias, Stoke Newington, St. Mary Magdalene, Munster-square, and Christ Church, Clapham. Some Churchmen shrug their shoulders at this; some bite their nails; "religious Dissenters," read all about it—at least we suppose so—and forthwith burst into a peon of praise of the articles of the Church. And we? Good readers, all we have to do is to thank the Archbishop of such a Church for his toleration of us.

There are several more matters on which we should like, this week, to comment. We should be glad, for instance, to mark the firm stand which the Liberals of North Essex have taken in compelling a full and frank declaration of Ecclesiastical faith from their aspiring candidate, Sir T. B. Western. Sir Thomas has stood the ordeal well, and we hope he will be adequately supported, supposing, that is to say, that there is confidence felt that the candidate will actually support his professions by his votes. This depends on the personal character of the candidate, of which we can profess to know nothing.

The meeting of the Congregational Union yesterday, was a peculiarly edifying one. The address

of Dr. Thomas will speak for itself, and, we hope speak to every heart. What is more perhaps to be noticed, is the unequivocal defeat of the pro-Southern party in this body. For four years the marked official silence of the Congregational Union on the slavery question has been a stigma upon its character. Not two years ago it refused to receive the Rev. Henry Ward Beecher when he was in this country. The success of the North has, however, emboldened the friends of freedom to speak out, and both the heart and body of the Union are proved to be with them, as we believe they have all along been, though certainly repressed by external influences. Those who care for the reputation of the Congregational churches of England owe no little gratitude to the men who yesterday stepped forward to express, and insist on the expression, of the sympathies of the Congregational Nonconformists of England with the cause of freedom abroad.

THE CONGREGATIONAL UNION OF ENGLAND AND WALES.

The annual meetings of the Congregational Union were commenced yesterday morning. The place of meeting was Weigh-house Chapel, and the number of ministers and delegates from all parts of the country was so great as inconveniently to crowd the whole of the lower part of the edifice. The galleries were filled at the commencement of the proceedings by visitors, the chief portion of whom were ladies.

The Rev. DAVID THOMAS, B.A., of Bristol, the chairman for the present year, commenced the proceedings at half-past nine o'clock by giving out a hymn, after which some portions of Scripture were read, and the Rev. GEORGE GILL, of Burnley, offered prayer.

The CHAIRMAN delivered the annual address, which commenced with a modest reference to the position he occupied, the addresses of his predecessors, and the difficulty of selecting a suitable subject not already dealt with. He thought the relation of the Congregational ministry in its public exercises to the standard of the Christian life commonly attained among them might not unprofitably engage their attention. Many of their churches were conspicuous as such for their spiritual life and power. The aggregate of worth and work which they presented, regarded by itself only, must often awaken their gratitude and admiration. But it was not less true that in most of them the proportion was very large of those who exhibited but feebly and indecisively the Christian spirit and life.

Whilst some are known to us all who have attained the "stature" and the power and the glory of men in Christ Jesus; and many more who are manifestly advancing towards that ripeness of Christian manhood, we cannot also but know that there are great numbers, more or less closely related to our churches, who give little or no evidence of such advancement. Where the light from heaven has broken in upon the soul, we see the knowledge of Divine things continue ever dim and limited; where the faith and love are genuine, they are weak and unsteady in their action, unequal to any hard service or sacrifice; where spiritual emotions are often at intervals excited, a spiritual tone is wanting to the habit of the mind; where the conscience is awakened and its authority is acknowledged, it is lacking in delicate sensibility and consistent force, where the outward and habitual action is in general accordance with the law of righteousness, it does not shine with the brightness of integrity and honour or with the grace of benevolence. They who are of the outside world do not see much to admire or much to dislike or to impress them with a character very different from their own. Where there are signs of the Christian life, there are no signs of its development and progress. It does not unfold itself, becoming a beautiful thing to behold. It gives no promise of the maturity which is possible to it in this world.

Their observation would, he thought, bear further witness to the very frequent absence of all earnest desire and endeavour after a truer and nobler life than that which is so commonly met. There was often no conviction of any urgent necessity for it. The solicitude was limited too much to the attainment of salvation, and that signified too exclusively escape from the evils to come, and participation in the future blessedness. Or, where there was a truer conception of Christ's work and of the office of faith in Him, and an acknowledgment of the necessity, if not for personal security, for ends that are more sacred, of a more elevated and purer example of the Christian life, it very frequently happened that it had ceased to be an object of pursuit or aspiration, from a sense of the hopelessness of the attainment of it. Was it not too commonly the case that those who were in a comparatively low spiritual condition had little thought of rising in this world into a state much higher, because with their conception of Christ's work, they did not think it imperatively necessary, or because, with their conception of the difficulties attending it, and of the limitation set to the Spirit's work, they did not think it practicable? They look for no change in the present life involving any signal improvement of their nature. They must continue, for the most part, as they were to the end. They knew it was a poor example which they gave of the Christian character, but they must bear with it. It would seem as though they had come to regard what was evil in it as an affliction rather than a wrong, and were called to exercise resignation in relation to it rather than repentance. He feared this account of the Christian life of to-day was true to an extent that made the inquiry into the actual relation which the public

service of the ministry bore to it of the greatest concern to that assembly.

Is the work of the pulpit generally so done, that so far as that is concerned, it is matter for reasonable disappointment and surprise that a deeper godliness is not more prevalent, and that examples of pure and noble lives are not multiplied throughout the congregations of the land? That is to be determined according to the judgment sometimes expressed by the answer given to another question. Whether the fundamental verities of the evangelical doctrine, especially as these embrace the Divine greatness of our Lord, the atonement He made for the sin of the world, and the agency of the Holy Spirit in the renewal of man's sinful nature, are taught and urged to their immediate practical issues in repentance and faith with sufficient fulness, and earnestness, and prayerfulness. Where this is done it is sometimes affirmed or implied that all is done which is indispensable in the service of the pulpit for the growth as well as the quickening of souls. But this is at variance with the facts of experience, and the teaching and example of Christ and the Apostles, and overlooks the obvious distinction between the work of the minister of a church and that of the missionary or evangelist.

Their ministry was not, he thought, chargeable with unfaithfulness in the exhibition of the cardinal truths of the Gospel; but this left wide open the question how far in its public action it may be wanting in its adaptedness for the building up of the Christian character into nobler forms and proportions than were usually witnessed. And the first inquiry he would suggest would be into the service of the ministry in its immediate relation to the devotions of the church. The common prayer of the church was one of the principal means for the purification and elevation of the character of its members. It rests largely with the minister whether the communion of the people with God by means of it was real or formal, how near they came by it to Him. There was no duty of his office more solemn, on which devolved graver responsibilities than that which he had to perform in the guidance of their devotions. Some preparation of the understanding, and yet more of the heart, would seem indispensable to the due discharge of it.

It surely should not be willingly left to the suggestions, and experiences, and accidents, of the moment to determine what the prayer of a whole assembly shall be. Is it true that it is very often regarded, and not by the undevout only, as quite subordinate in its interest and uses to the sermon? If it be true, how has it come to pass that the joint communion of souls with God is judged and felt to profit them less than the instruction they receive from the lips of man? Can it be that this difference, said to exist in the interest felt in the prayer, and in the advantage derived from it, as compared with the sermon, is in good part owing to a corresponding difference in the care which the minister gives to the one as compared with the other? Is the public prayer generally preceded by so much thought and discipline of the heart as is plainly necessary to adapt it for lifting up those who join in it into sympathy and fellowship with God?

He would further ask whether any great improvement of the Christian character as seen in the common example of it was generally sought in the ministration of the pulpit with any real expectation of its being attained? Had the minister faith in the possible saintliness of those whom he served? It was not the age, he might think, for saints. The church, he might hold, was doomed for a while to its present mediocrity of faith and virtue. It might seem to him that the moral stature and form of those whose spiritual training was committed to his care, was well-nigh fixed for this life. His ministry, if such should be the case, wanting the inspiration of faith and hope, was not likely to be of the kind greatly to promote their Christian development and growth. What is attempted with a faint heart is rarely done well. Was the instruction of the pulpit sufficiently distinguished by its immediate relation to the circumstances and character of those to whom it is addressed?

When the preacher meets his own congregation on the day of rest and worship, he is face to face with, it may be, some hundreds of souls whose failures, and weaknesses, and dangers appeal to him for help. They are only so many minutes that are given to him during which he may minister to their necessities. If he would do this effectually, he has little time to spare for what does not bear obviously and directly on their condition. His sermon should show that he has been studying them not less carefully than the subject of it. . . . There are occasions when the sermon cannot be pervaded by this directly personal element, but we submit that, in the stated ministrations of the pastor to his people, they are exceptional. It cannot be too much in ordinary cases to them and about them. The "few words of personal application" at the close of it, when they are at all wanted, should generally but complete an application which could not fail to be recognised in what preceded them. They should very rarely be felt to bring home and near what before was remote and foreign. The discourse, which is greatly to improve the souls that hear it, though it may not be personal in form, should be felt to be in substance and in the best sense what all the discourses of the Master were—an intensely personal thing.

Did their preaching when directly personal show a due regard to the range and comparative worth of the motives which should determine the character and life?

There is a stage in the Christian's course when duty must be urged on the ground of law, but it is the lowest stage in it. . . . It is not by addressing ourselves mainly to men's interests that we shall ever elevate their nature, and ennoble their lives. They need be moved by the far nobler consideration of the love of God, and pre-eminently of the love of God in Christ. We can never apply this too much as a motive power over the affections. But may it not be urged too exclusively? Have we not sometimes known it treated as though it stood well-nigh alone as the motive of Christian obedience, and the moral instrument of sancti-

fication? Might as it is for that end, mightiest of all forces as it has proved itself to be in subduing hard and alienated hearts into love and submission to God, we cannot for that reason rightly or safely dispense with or refuse their high place to those other motives, whose strength does not depend on personal considerations. Our gratitude to God does not become piety until we are moved also by a sense of the moral glory of His own nature. True love to God must have a root in our moral nature, and must include in it the love of righteousness and the love of God as the impersonation of righteousness.

Did the preaching of their day accompany the appeals by which it moved the conscience and affections with the guidance which was further necessary for the formation and growth of the Christian character? Was there not with them too much left to the spontaneous action of the awakened conscience and quickened affections for the production of practical righteousness? Did their ministry generally give the guidance that was needed by treating with sufficient frequency and fulness and explicitness of the moral dispositions and habits which are of the essence of the holy character and life? It was not a question at all whether the Christian virtues and duties were preached in their pulpits, but whether they were preached with that distinctness and amplitude of detail which the wants of their congregations demanded. Was enough said of envy, jealousy, and the kindred evil passions of their fallen nature? Were they not evils too common and serious to be denounced only inferentially, or condemned only in brief, passing references to them? Did they not constitute sufficiently great and solemn subjects for separate and enlarged discourse?

Humility may be often enough enjoined, but is that cardinal Christian virtue so explained in the varied practical manifestations of it, that the pride of family, and the pride of money, and the pride of personal endowment, which everywhere abound, are laid bare to the eyes of the congregation, and especially to the consciences of the guilty?

Who shall be greatest? Is that hankering, and scheming, and undue striving after prominence and power, to which our nature is so prone, and which is the parent of so much that is ignoble and mischievous in the individual character in the family, in the church, and in every other sphere of social life and action, so great an evil to our minds as it was in our Divine Master's judgment? Is it, when we would teach and enforce humility, treated with the same speciality and solemnity that it was in His discourse?

The speaker went on to speak of other points of defective preaching, and further asked whether the direction usually given for the use of the great and recognised means of spiritual improvement was as distinct and ample as the necessities of those who require it, such as the study of the Scriptures, prayer for the Spirit, and work as a means of personal improvement? The noblest examples of the Christian life were found among the earnest workers, though it was not true that if abundant work was committed to the Christian convert's hands, his spiritual safety and progress were all but ensured. Christian activity and labour would not suffice for this. The religious work might be done in an irreligious spirit.

With that stirring summons to work, which so often, but not too often, falls upon the ears of our congregations, and that assurance that without work no progress can be made towards the higher state of the Christian life, is it made sufficiently intelligible and impressive, how the work must be done, with what aim, in what spirit, and in what association with inward and spiritual exercises, if that great end is to be served by it? Do the busy Christian workers hear quite enough of the inner life, and of the conditions on which their outward activity can minister to the advancement of the Divine work in their own nature? It is often said now that it used to be, that a man's daily occupation in the outward world, instead of being of necessity adverse to his spiritual improvement, is among the Divine appointments for the promotion of it. Many a Christian, when he hears this, and thinks of his association and experiences in his worldly calling, is perplexed to know how it may become in any sense a means of grace to him. Is he taught the mode, as well as assured of the fact?

The speaker insisted on the importance of special guidance in the use of other means of Christian progress, and indicated that in his view the ministry of the day did a great deal to rouse consciences, but less to guide them. Among the things operating unfavourably to the prevalence of the ministry adapted for the improvement of character, were the demand for strong excitement which characterises our day, the impatience of slow action and delay which marks this hasty age and is unable to wait for proper growth, and the judgment which rather extensively prevails, and which subordinates all other purposes of the ministry to that of the conversion of the ungodly. What, in respect to Christ's kingdom in the world, and, therefore, to the spiritual interests of mankind at large, was the great want of our day?

To hasten the triumph of Christ's truth in its conflict with the scepticism and ritualistic superstition and worldliness of the age, what is it that is most required? Not so much an increase in the numbers of those who have faith in it, as a bright evidence in their life of the power and worth of their faith. Twelve men went forth at the beginning of the Gospel, and waged war on its behalf against the falsehood and unrighteousness of the world; and they overcame. We have now a vast army on the same side; if it is weak, it cannot be in its numbers; it must be in its material. We need for the conflict with Christ's adversaries, which is growing hotter every day, not so much more, as better, soldiers. To double by so many conversions the number in our churches would, of itself, add less to our strength than it would if those we now count in them were inspired by a great faith, and quickened to the true life.

The Christ-like life of the church would lead to

the conversion of the ungodly in numbers not easily reckoned. Then, again, the qualifications and labours which it required were unfavourable to the prevalence of a ministry that was greatly fitted to promote the growth and perfection of the Christian life.

To preach the Gospel, understanding only by that the declaration and enforcement of Christian truth and duty in their elementary and general forms, is what may be done very successfully under some conditions where there has been little education of the faculties for that work; but we cannot reflect on what is involved in the spiritual care of a congregation of believers, in a sustained communication to them week after week throughout successive years of such light and influence as shall be adapted to their continuous growth in the image of their Lord, without feeling that to the preparatory training for such a work there is scarcely any limit to be set short of that imposed by the resources of our churches.

To the vast majority of stated pastors their ministry should be the one great business of their lives, and the mind ought not to be exhausted by other occupations. It was said that the objects which claimed the attention and active care of ministers have greatly multiplied in the present day. But "must they not be very few which have a claim upon us so strong as absolutely to justify before God and our own conscience what we may know and feel to be inadequate preparation for the instruction of those committed to our spiritual guidance and training?" When they claimed this devotion to the service of the pulpit they did not forget the subordination of their teaching to the agency of the Holy Spirit. At the same time, when they did their part, they might expect He would do His part; when they did their best, God did the most. To teach effectually a noble life required a noble example, and it was only as the Divine life was strong in the minister that he could hope to communicate through his teaching the spirit that would be quickening and invigorating to that life in others. Some might say that the life of the minister, in its principles and experiences, and outward aspects, could not be expected to surpass the average life of the church. But burdened with a heavier responsibility than others, it might be inferred that the Divine Master had provided for the supply to him of a larger measure of His Spirit than to others. Their life's calling consisted largely in the study and meditation of the things that were invisible and eternal, and they could not forget them if they would. It should not be, "like people, like priest." The priest should not be as the people, but wiser and holier.

My brethren, we ought to be better than other men—"examples of the host." Those whom we serve expect to see in us a brighter illustration than they see elsewhere of the truth and value of the doctrine we preach. They look to us for a higher life than their own, and they have a right to look. And it is when they do not look in vain that we may have confidence in their progress towards the "perfection of the saints" through the influence of our ministrations.

The above address was listened to with the greatest possible attention, and was repeatedly applauded.

The Rev. T. BINNEY, in moving the usual vote of thanks, said that he had been so much interested and touched by what the meeting had just heard that the best thanks he could give—the best thanks all could give—would be three or four minutes of silence in order to thank God. The formality of a vote was hardly required. He was thankful that his dear brother had been led to take up that particular subject, and that he had done so in such a way as could not fail to impress his hearers. Those who had not forty years of ministerial life to look back upon could hardly understand the feelings with which he (Mr. Binney) had listened to the address. He felt inclined to wish from his heart that he had his ministry to begin over again, and that he could begin it under such instruction and guidance. He almost envied the younger brethren that they had the advantage of listening to such a discourse at the outset of their career. Without at all touching upon the various topics which had been alluded to, he might say that one of the elements of deep gratification he felt was the conformity of what had fallen from the chairman with his (Mr. Binney's) own judgment, thoughts, and efforts, during the whole of his life. He hoped the address would soon be in the hands of every one present. (Cheers.)

The Rev. H. M. GUNN, of Warminster, seconded the resolution. As a personal friend of the chairman, he might be allowed to make a remark of a personal nature. He was sure the assembly would all the more prize it if they took into account the nervous temperament and retiring habits of the chairman. Had the meeting heard some of his confidential afterthoughts they would esteem all the more the effort required to wring out the wishes of the brethren as expressed by the vote which introduced him to the office. It could not fail to be gratifying to the ministry to possess the results of such mature experience and extended acquaintance with the work as was embodied in the address.

The resolution was carried unanimously, and feelingly acknowledged by the Chairman.

The Rev. Dr. SMITH, the Secretary, read the report as follows:—

It began with a fraternal letter from the Rev. H. Allen, the retiring chairman, dated from Jerusalem; and then went on to specify the discussion that had taken place in reference to the model-trust-deed which is to come up for consideration on Friday evening. Very little progress, it was stated, has been made with the revised constitution of the Union. It had been resolved to send a deputation to the Canadian Union, consisting of the Rev. Dr. Smith and the Rev. J. L.

the gates of hell shall not prevail against it; but the Establishment is the creation of the State, and that being the creation of man, may by man be affected. The great object of the Liberation Society is to separate Church and State, to dissolve the connection, and, if the severance takes place, there will no longer be a national acknowledgment by the State of Christianity, of the Church, and of the Gospel.

And with this view the Archbishop recognises the labours of the Secretary of the Committee of Laymen—labours, it is to be supposed, by the amount of the testimonial, and the number of contributors to it, not equally appreciated by the members of the Established Church at large. But the Archbishop went into detail and informed the meeting of his opinion on two questions especially; first, the question of Church-rates, and secondly, that of the supremacy of the Church. He wished his presence, he said, to be understood as a guarantee of the deep sense he entertained of the value of Church-rates as a public recognition on the part of the State of the National Church. He considered that it was only the "political Dissenters" who were desirous of overthrowing the Church, and that there were many "good and devout" Dissenters who looked on the Church as the "great bulwark of Christianity." With respect to Church predominance, he remarked that he considered the Establishment the "most tolerant Church," and that if predominance meant Establishment, he hoped it would long remain. Lastly, his Grace turned his eye towards the constituencies, and expressed his gratification at the question of Church-rates being made a turning-point at the next general election, and his confidence that the result would be a manifestation on the part of the Church. There was a good deal of talk of the same kind at this meeting on the part of Earl Powls, the Archbishop of London, Sir Stafford Northcote, and others, the gist of the whole being a determination to maintain things as they are. If the Archbishop and his Tory friends have their way the earth will not move one inch forward from this date. We have arrived at the political and ecclesiastical millenium, beyond which all progress would be sin, and all improvement an arrogant innovation on the privileges of those to whom, in God's mysterious providence, power, has for a time, been committed. Well! All the Popes used to think this: James the First had the doctrine on the tip of his tongue as glibly as the Archbishop of Canterbury, and Laud even died for it, which is more than the ecclesiastical decorator of Stapleton Palace would be willing to do. Is it needful to do more than recall these historical precedents? We know that if there were fifty Archbishops of Canterbury they could not stop the progress of thought or the march of freedom. They might talk as impertinently as does the present occupant of Lambeth Palace of the "most tolerant Church," as though the Almighty had invested such a Church, above all others, with exclusive powers to limit for ever the action of all truer Churches than itself, but we can wait with the assurance that Archiepiscopal impertinence will avail nothing against eternal truths, and that an ecclesiastical upholsterer can be, in the long run, no match against the purposes of God.

At the next Election! The word passes on from the Archbishop to the Archdeacon of Taunton, who has again rung out the church cry against the Dissenters. At a charge delivered last week at Crewkerne, the Archdeacon reviewed the present position of the Liberation Society, and after expressing his opinion that "those people knew what they were about," went on to defend the Establishment. It was a curious defence. For first we are told that if the Church were "to go" (where?) its effect on the country would be ruinous; secondly, that the Church of England represented the truths of the Gospel; and then that at the next election there would be one question only—Church or no Church. This is the style in which the Archdeacon addressed his "Zummerzetzbiere" audience:—

The forthcoming elections were very important to the Church. Up to this time there had been things for dividing what were called Conservatives—but he did not know what Conservative meant, he was an old Tory—and Liberals. Such things as protection, foreign and non-intervention, and free trade—those were all gone. Every one now was a free trader and a non-intervention man. There was only one thing which would divide the parties, and that was the Established Church. But he maintained that a man never could be a Church and State man and a Liberal. People might think so, but they were deceived. He possessed a great many friends who were in that unhappy predicament. What he wished to impress upon every one was this, that when the Church went the monarchy went. If the people loved their Queen, and loved their Church, they would endeavour to maintain the Church. They knew that the greatness of England was owing to the Established Church, and he believed that if that Church were severed from the State the greatness of England would perish.

It will be seen that the Archdeacon put it forward

as one of the defences of the Church that it represented the truths of the Gospel. This, as may be supposed, was in an after-dinner speech. Before dinner the Archdeacon had expressed himself as follows:—

The Church of England finds herself in this position, that priests holding her benefices with cure of souls may deny in their published writings that the Bible is the word of God—may deny also in like manner that the punishment of the wicked is everlasting—and may deny both these things with impunity.

Are these the "truths of the Gospel"?

The "truths of the Gospel"! Lord Shaftesbury had a word to say on this question at the meeting of the Church Missionary Society, when he expressed his belief that the time might be approaching when that Society might, for some purposes, be considered as almost the only depository of religious truth in this country. What! Not the Established Church? "that old and precious depository of the truth" as it is the fashion to call it? No, not the Established Church; for what with Tractarianism and Neology, the Earl clearly does not know what to think of that hitherto by him, venerated institution.

I am sorry (said the noble Earl) to say that I think the educated classes in this country are going deeply into Tractarianism and Neology. The educated classes of this country, male and female, are gradually acquiring a great dislike to all doctrinal teaching; they are gradually maintaining the position that there is much in all the three systems of the Church of England, including Neology and Popery; that there is much in which they resemble each other; and that, in short, it is a matter of little difference which of these systems you embrace. But as regards the great mass of the people of this country I am quite satisfied that they are quite accessible to our efforts; I am satisfied that if we address ourselves to the millions of people who never profess to enter a place of worship, we shall have the manifest blessing of God upon our labours.

Will the reader look at the last sentence twice? "The millions of people who never profess to enter a place of worship." They—the utterly irreligious—are the only people of which his lordship can now speak with hope or expectation. The teaching of the Established Church has put all those within its own borders beyond both hope and expectation. What a very successful Church, in the Earl's estimation, it must be! And yet he sticks by it and to it, and is as ready as an archbishop, or even an archdeacon, to kick any Dissenter who ventures to question its usefulness.

Another illustration of the Church's orthodoxy and purity. Easter Sunday is a great day with some Churchmen, and in some clerical newspapers there appear, just before that time, scolding articles concerning the godlessness of Dissenters and the working people. To be godly, in the estimation of these parties, is to worship with the following ceremony. We take the catalogue from the *Clerical Journal*:—

1. "A complete set of Eucharistic vestments for celebrant, deacon, and sub-deacon," the first and the last of these offices being unknown by name in our Church.
2. "A handsome thurible and incense-boat," the incumbent of St. Matthias "having signified his intention of at once adopting the use of both vestments and incense."
3. Alb, chasuble, dalmatic, and tunicle, "and incense used at the times appointed by the Church."
4. "A celebrant vested in alb and chasuble, the latter of white and gold-coloured satin, with a rich silk orphrey."
5. "Four banners, one of which seemed to attract universal admiration; this was a large banner of white silk brocade, richly embroidered and jewelled, and bearing a half-length figure of our blessed Lord, with the hand raised in the attitude of benediction."
6. "The bearer of the processional cross, followed by the thurifer in red cassock and lawn cotta, accompanied by another chorister in similar vestments, swinging a smaller censer, a third chorister, in red cassock, bearing the incense-boat."
7. "A low celebration."
8. A celebrant, who at the Gospel "blessed the deacon and the holy book"; and "sacristans bearing the Gospel lights." And [so "with the curling wreaths of sweet incense floating aloft, and with the other adjuncts which we have named, it may be well imagined that the procession was exceedingly effective." Or this: "The Divine office proceeded chorally, incense being used at the introit, the offertory, the Gospel, and the canon."

This was the order of worship at St. Matthias, Stoke Newington, St. Mary Magdalene, Munster-square, and Christ Church, Clapham. Some Churchmen shrug their shoulders at this; some bite their nails; "religious Dissenters," read all about it—at least we suppose so—and forthwith burst into a peon of praise of the articles of the Church. And we? Good readers, all we have to do is to thank the Archbishop of such a Church for his toleration of us.

There are several more matters on which we should like, this week, to comment. We should be glad, for instance, to mark the firm stand which the Liberals of North Essex have taken in compelling a full and frank declaration of Ecclesiastical faith from their aspiring candidate, Sir T. B. Western. Sir Thomas has stood the ordeal well, and we hope he will be adequately supported, supposing, that is to say, that there is confidence felt that the candidate will actually support his professions by his votes. This depends on the personal character of the candidate, of which we can profess to know nothing.

The meeting of the Congregational Union yesterday, was a peculiarly edifying one. The address

of Dr. Thomas will speak for itself, and, we hope speak to every heart. What is more perhaps to be noticed, is the unequivocal defeat of the pro-Southern party in this body. For four years the marked official silence of the Congregational Union on the slavery question has been a stigma upon its character. Not two years ago it refused to receive the Rev. Henry Ward Beecher when he was in this country. The success of the North has, however, emboldened the friends of freedom to speak out, and both the heart and body of the Union are proved to be with them, as we believe they have all along been, though certainly repressed by external influences. Those who care for the reputation of the Congregational churches of England owe no little gratitude to the men who yesterday stepped forward to express, and insist on the expression, of the sympathies of the Congregational Nonconformists of England with the cause of freedom abroad.

THE CONGREGATIONAL UNION OF ENGLAND AND WALES.

The annual meetings of the Congregational Union were commenced yesterday morning. The place of meeting was Weigh-house Chapel, and the number of ministers and delegates from all parts of the country was so great as inconveniently to crowd the whole of the lower part of the edifice. The galleries were filled at the commencement of the proceedings by visitors, the chief portion of whom were ladies.

The Rev. DAVID THOMAS, B.A., of Bristol, the chairman for the present year, commenced the proceedings at half-past nine o'clock by giving out a hymn, after which some portions of Scripture were read, and the Rev. GEORGE GILL, of Burnley, offered prayer.

The CHAIRMAN delivered the annual address, which commenced with a modest reference to the position he occupied, the addresses of his predecessors, and the difficulty of selecting a suitable subject not already dealt with. He thought the relation of the Congregational ministry in its public exercises to the standard of the Christian life commonly attained among them might not unprofitably engage their attention. Many of their churches were conspicuous as such for their spiritual life and power. The aggregate of worth and work which they presented, regarded by itself only, must often awaken their gratitude and admiration. But it was not less true that in most of them the proportion was very large of those who exhibited but feebly and indecisively the Christian spirit and life.

Whilst some are known to us all who have attained the "stature" and the power and the glory of men in Christ Jesus; and many more who are manifestly advancing towards that ripeness of Christian manhood, we cannot also but know that there are great numbers, more or less closely related to our churches, who give little or no evidence of such advancement. Where the light from heaven has broken in upon the soul, we see the knowledge of Divine things continue ever dim and limited; where the faith and love are genuine, they are weak and unsteady in their action, unequal to any hard service or sacrifice; where spiritual emotions are often at intervals excited, a spiritual tone is wanting to the habit of the mind; where the conscience is awakened and its authority is acknowledged, it is lacking in delicate sensibility and consistent force, where the outward and habitual action is in general accordance with the law of righteousness, it does not shine with the brightness of integrity and honour or with the grace of benevolence. They who are of the outside world do not see much to admire or much to dislike or to impress them with a character very different from their own. Where there are signs of the Christian life, there are no signs of its development and progress. It does not unfold itself, becoming a beautiful thing to behold. It gives no promise of the maturity which is possible to it in this world.

Their observation would, he thought, bear further witness to the very frequent absence of all earnest desire and endeavour after a truer and nobler life than that which is so commonly met. There was often no conviction of any urgent necessity for it. The solicitude was limited too much to the attainment of salvation, and that signified too exclusively escape from the evils to come, and participation in the future blessedness. Or, where there was a truer conception of Christ's work and of the office of faith in Him, and an acknowledgment of the necessity, if not for personal security, for ends that are more sacred, of a more elevated and purer example of the Christian life, it very frequently happened that it had ceased to be an object of pursuit or aspiration, from a sense of the hopelessness of the attainment of it. Was it not too commonly the case that those who were in a comparatively low spiritual condition had little thought of rising in this world into a state much higher, because with their conception of Christ's work, they did not think it imperatively necessary, or because, with their conception of the difficulties attending it, and of the limitation set to the Spirit's work, they did not think it practicable? They look for no change in the present life involving any signal improvement of their nature. They must continue, for the most part, as they were to the end. They knew it was a poor example which they gave of the Christian character, but they must bear with it. It would seem as though they had come to regard what was evil in it as an affliction rather than a wrong, and were called to exercise resignation in relation to it rather than repentance. He feared this account of the Christian life of to-day was true to an extent that made the inquiry into the actual relation which the public

service of the ministry bore to it of the greatest concern to that assembly.

Is the work of the pulpit generally so done, that so far as that is concerned, it is matter for reasonable disappointment and surprise that a deeper godliness is not more prevalent, and that examples of pure and noble lives are not multiplied throughout the congregations of the land? That is to be determined according to the judgment sometimes expressed by the answer given to another question. Whether the fundamental verities of the evangelical doctrine, especially as these embrace the Divine greatness of our Lord, the atonement He made for the sin of the world, and the agency of the Holy Spirit in the renewal of man's sinful nature, are taught and urged to their immediate practical issues in repentance and faith with sufficient fulness, and earnestness, and prayerfulness. Where this is done it is sometimes affirmed or implied that all is done which is indispensable in the service of the pulpit for the growth as well as the quickening of souls. But this is at variance with the facts of experience, and the teaching and example of Christ and the Apostles, and overlooks the obvious distinction between the work of the minister of a church and that of the missionary or evangelist.

Their ministry was not, he thought, chargeable with unfaithfulness in the exhibition of the cardinal truths of the Gospel; but this left wide open the question how far in its public action it may be wanting in its adaptedness for the building up of the Christian character into nobler forms and proportions than were usually witnessed. And the first inquiry he would suggest would be into the service of the ministry in its immediate relation to the devotions of the church. The common prayer of the church was one of the principal means for the purification and elevation of the character of its members. It rests largely with the minister whether the communion of the people with God by means of it was real or formal, how near they came by it to Him. There was no duty of his office more solemn, on which devolved graver responsibilities than that which he had to perform in the guidance of their devotions. Some preparation of the understanding, and yet more of the heart, would seem indispensable to the due discharge of it.

It surely should not be willingly left to the suggestions, and experiences, and accidents, of the moment to determine what the prayer of a whole assembly shall be. Is it true that it is very often regarded, and not by the undevout only, as quite subordinate in its interest and uses to the sermon? If it be true, how has it come to pass that the joint communion of souls with God is judged and felt to profit them less than the instruction they receive from the lips of man? Can it be that this difference, said to exist in the interest felt in the prayer, and in the advantage derived from it, as compared with the sermon, is in good part owing to a corresponding difference in the care which the minister gives to the one as compared with the other? Is the public prayer generally preceded by so much thought and discipline of the heart as is plainly necessary to adapt it for lifting up those who join in it into sympathy and fellowship with God?

He would further ask whether any great improvement of the Christian character as seen in the common example of it was generally sought in the ministration of the pulpit with any real expectation of its being attained? Had the minister faith in the possible saintliness of those whom he served? It was not the age, he might think, for saints. The church, he might hold, was doomed for a while to its present mediocrity of faith and virtue. It might seem to him that the moral stature and form of those whose spiritual training was committed to his care, was well-nigh fixed for this life. His ministry, if such should be the case, wanting the inspiration of faith and hope, was not likely to be of the kind greatly to promote their Christian development and growth. What is attempted with a faint heart is rarely done well. Was the instruction of the pulpit sufficiently distinguished by its immediate relation to the circumstances and character of those to whom it is addressed?

When the preacher meets his own congregation on the day of rest and worship, he is face to face with, it may be, some hundreds of souls whose failures, and weaknesses, and dangers appeal to him for help. They are only so many minutes that are given to him during which he may minister to their necessities. If he would do this effectually, he has little time to spare for what does not bear obviously and directly on their condition. His sermon should show that he has been studying them not less carefully than the subject of it. . . . There are occasions when the sermon cannot be pervaded by this directly personal element, but we submit that, in the stated ministrations of the pastor to his people, they are exceptional. It cannot be too much in ordinary cases to them and about them. The "few words of personal application" at the close of it, when they are at all wanted, should generally but complete an application which could not fail to be recognised in what preceded them. They should very rarely be felt to bring home and near what before was remote and foreign. The discourse, which is greatly to improve the souls that hear it, though it may not be personal in form, should be felt to be in substance and in the best sense what all the discourses of the Master were—an intensely personal thing.

Did their preaching when directly personal show a due regard to the range and comparative worth of the motives which should determine the character and life?

There is a stage in the Christian's course when duty must be urged on the ground of law, but it is the lowest stage in it. . . . It is not by addressing ourselves mainly to men's interests that we shall ever elevate their nature, and ennoble their lives. They need be moved by the far nobler consideration of the love of God, and pre-eminently of the love of God in Christ. We can never apply this too much as a motive power over the affections. But may it not be urged too exclusively? Have we not sometimes known it treated as though it stood well-nigh alone as the motive of Christian obedience, and the moral instrument of sancti-

fication? Mighty as it is for that end, mightiest of all forces as it has proved itself to be in subduing hard and alienated hearts into love and submission to God, we cannot for that reason rightly or safely dispense with or refuse their high place to those other motives, whose strength does not depend on personal considerations. Our gratitude to God does not become piety until we are moved also by a sense of the moral glory of His own nature. True love to God must have a root in our moral nature, and must include in it the love of righteousness and the love of God as the impersonation of righteousness.

Did the preaching of their day accompany the appeals by which it moved the conscience and affections with the guidance which was further necessary for the formation and growth of the Christian character? Was there not with them too much left to the spontaneous action of the awakened conscience and quickened affections for the production of practical righteousness? Did their ministry generally give the guidance that was needed by treating with sufficient frequency and fulness and explicitness of the moral dispositions and habits which are of the essence of the holy character and life? It was not a question at all whether the Christian virtues and duties were preached in their pulpits, but whether they were preached with that distinctness and amplitude of detail which the wants of their congregations demanded. Was enough said of envy, jealousy, and the kindred evil passions of their fallen nature? Were they not evils too common and serious to be denounced only inferentially, or condemned only in brief, passing references to them? Did they not constitute sufficiently great and solemn subjects for separate and enlarged discourse?

Humility may be often enough enjoined, but is that cardinal Christian virtue so explained in the varied practical manifestations of it, that the pride of family, and the pride of money, and the pride of personal endowment, which everywhere abound, are laid bare to the eyes of the congregation, and especially to the consciences of the guilty?

Who shall be greatest? Is that hankering, and scheming, and undue striving after prominence and power, to which our nature is so prone, and which is the parent of so much that is ignoble and mischievous in the individual character in the family, in the church, and in every other sphere of social life and action, so great an evil to our minds as it was in our Divine Master's judgment? Is it, when we would teach and enforce humility, treated with the same speciality and solemnity that it was in His discourse?

The speaker went on to speak of other points of defective preaching, and further asked whether the direction usually given for the use of the great and recognised means of spiritual improvement was as distinct and ample as the necessities of those who require it, such as the study of the Scriptures, prayer for the Spirit, and work as a means of personal improvement? The noblest examples of the Christian life were found among the earnest workers, though it was not true that if abundant work was committed to the Christian convert's hands, his spiritual safety and progress were all but ensured. Christian activity and labour would not suffice for this. The religious work might be done in an irreligious spirit.

With that stirring summons to work, which so often, but not too often, falls upon the ears of our congregations, and that assurance that without work no progress can be made towards the higher state of the Christian life, is it made sufficiently intelligible and impressive, how the work must be done, with what aim, in what spirit, and in what association with inward and spiritual exercises, if that great end is to be served by it? Do the busy Christian workers hear quite enough of the inner life, and of the conditions on which their outward activity can minister to the advancement of the Divine work in their own nature? It is often said now than it used to be, that a man's daily occupation in the outward world, instead of being of necessity adverse to his spiritual improvement, is among the Divine appointments for the promotion of it. Many a Christian, when he hears this, and thinks of his association and experiences in his worldly calling, is perplexed to know how it may become in any sense a means of grace to him. Is he taught the mode, as well as assured of the fact?

The speaker insisted on the importance of special guidance in the use of other means of Christian progress, and indicated that in his view the ministry of the day did a great deal to rouse consciences, but less to guide them. Among the things operating unfavourably to the prevalence of the ministry adapted for the improvement of character, were the demand for strong excitement which characterises our day, the impatience of slow action and delay which marks this hasty age and is unable to wait for proper growth, and the judgment which rather extensively prevails, and which subordinates all other purposes of the ministry to that of the conversion of the ungodly. What, in respect to Christ's kingdom in the world, and, therefore, to the spiritual interests of mankind at large, was the great want of our day?

To hasten the triumph of Christ's truth in its conflict with the scepticism and ritualistic superstition and worldliness of the age, what is it that is most required? Not so much an increase in the numbers of those who have faith in it, as a bright evidence in their life of the power and worth of their faith. Twelve men went forth at the beginning of the Gospel, and waged war on its behalf against the falsehood and unrighteousness of the world; and they overcame. We have now a vast army on the same side; if it is weak, it cannot be in its numbers; it must be in its material. We need for the conflict with Christ's adversaries, which is growing hotter every day, not so much more, as better, soldiers. To double by so many conversions the number in our churches would, of itself, add less to our strength than it would if those we now count in them were inspired by a great faith, and quickened to the true life.

The Christ-like life of the church would lead to

the conversion of the ungodly in numbers not easily reckoned. Then, again, the qualifications and labours which it required were unfavourable to the prevalence of a ministry that was greatly fitted to promote the growth and perfection of the Christian life.

To preach the Gospel, understanding only by that the declaration and enforcement of Christian truth and duty in their elementary and general forms, is what may be done very successfully under some conditions where there has been little education of the faculties for that work; but we cannot reflect on what is involved in the spiritual care of a congregation of believers, in a sustained communication to them week after week throughout successive years of such light and influence as shall be adapted to their continuous growth in the image of their Lord, without feeling that to the preparatory training for such a work there is scarcely any limit to be set short of that imposed by the resources of our churches.

To the vast majority of stated pastors their ministry should be the one great business of their lives, and the mind ought not to be exhausted by other occupations. It was said that the objects which claimed the attention and active care of ministers have greatly multiplied in the present day. But "must they not be very few which have a claim upon us so strong as absolutely to justify before God and our own conscience what we may know and feel to be inadequate preparation for the instruction of those committed to our spiritual guidance and training?" When they claimed this devotion to the service of the pulpit they did not forget the subordination of their teaching to the agency of the Holy Spirit. At the same time, when they did their part, they might expect He would do His part; when they did their best, God did the most. To teach effectually a noble life required a noble example, and it was only as the Divine life was strong in the minister that he could hope to communicate through his teaching the spirit that would be quickening and invigorating to that life in others. Some might say that the life of the minister, in its principles and experiences, and outward aspects, could not be expected to surpass the average life of the church. But burdened with a heavier responsibility than others, it might be inferred that the Divine Master had provided for the supply to him of a larger measure of His Spirit than to others. Their life's calling consisted largely in the study and meditation of the things that were invisible and eternal, and they could not forget them if they would. It should not be, "like people, like priest." The priest should not be as the people, but wiser and holier.

My brethren, we ought to be better than other men—"examples of the host." Those whom we serve expect to see in us a brighter illustration than they see elsewhere of the truth and value of the doctrine we preach. They look to us for a higher life than their own, and they have a right to look. And it is when they do not look in vain that we may have confidence in their progress towards the "perfection of the saints" through the influence of our ministrations.

The above address was listened to with the greatest possible attention, and was repeatedly applauded.

The Rev. T. BINNEY, in moving the usual vote of thanks, said that he had been so much interested and touched by what the meeting had just heard that the best thanks he could give—the best thanks all could give—would be three or four minutes of silence in order to thank God. The formality of a vote was hardly required. He was thankful that his dear brother had been led to take up that particular subject, and that he had done so in such a way as could not fail to impress his hearers. Those who had not forty years of ministerial life to look back upon could hardly understand the feelings with which he (Mr. Binney) had listened to the address. He felt inclined to wish from his heart that he had his ministry to begin over again, and that he could begin it under such instruction and guidance. He almost envied the younger brethren that they had the advantage of listening to such a discourse at the outset of their career. Without at all touching upon the various topics which had been alluded to, he might say that one of the elements of deep gratification he felt was the conformity of what had fallen from the chairman with his (Mr. Binney's) own judgment, thoughts, and efforts, during the whole of his life. He hoped the address would soon be in the hands of every one present. (Cheers.)

The Rev. H. M. GUNN, of Warminster, seconded the resolution. As a personal friend of the chairman, he might be allowed to make a remark of a personal nature. He was sure the assembly would all the more prize it if they took into account the nervous temperament and retiring habits of the chairman. Had the meeting heard some of his confidential afterthoughts they would esteem all the more the effort required to wring out the wishes of the brethren as expressed by the vote which introduced him to the office. It could not fail to be gratifying to the ministry to possess the results of such mature experience and extended acquaintance with the work as was embodied in the address.

The resolution was carried unanimously, and feelingly acknowledged by the Chairman.

The Rev. Dr. SMITH, the Secretary, read the report as follows:—

It began with a fraternal letter from the Rev. H. Allen, the retiring chairman, dated from Jerusalem; and then went on to specify the discussion that had taken place in reference to the model-trust-deed which is to come up for consideration on Friday evening. Very little progress, it was stated, has been made with the revised constitution of the Union. It had been resolved to send a deputation to the Canadian Union, consisting of the Rev. Dr. Smith and the Rev. J. L.

Poor. With reference to the publications of the Union it was stated that 5,700 copies of the "Year Book" for 1865 had been already sold, and over 91,000 copies of the New Hymn-book during the year, making a total issue of 339,000 copies in all. As to the finances, they had been constantly increasing, and the committee had been able this year to vote 1,000*l.* to benevolent objects: 500*l.* to the Pastors' Retiring Fund, 100*l.* to the Christian Witness Fund, 300*l.* to the London Chapel-Building Society, 100*l.* to the French Evangelical Union.

The Rev. J. G. MIALLE moved, and Mr. WILLIAM SOMERVILLE, of Bristol, seconded, the adoption of the report, and the appointment of the committee and officers for the ensuing year. Agreed to.

The following gentlemen were introduced to the meeting:—The Rev. Dr. Cleveland, of Newhaven, Connecticut, delegate from the American Congregational Union; the Rev. Dr. Storrs, of Cincinnati, visitor to the Union; Mr. Levi Coffin, of America; the Rev. Matt. Macfie, of Vancouver's Island, visitor; the Revs. J. G. Mauley and A. King, of Dublin, delegates from the Irish Congregational Union.

The Rev. Dr. VAUGHAN moved an important resolution to the effect that the assembly rejoiced at the prospect of the entire extinction of slavery, and sincerely congratulated the Christian advocates of liberty on that merciful and blessed result, and that it heartily sympathised with the efforts of the Congregational churches of America to convey to the freedmen the benefits of education and other assistance, and commended the movement to the attention of philanthropists on both sides of the Atlantic. The last paragraph of the resolution, which gave rise to considerable discussion, and was eventually somewhat amended, was as follows:—

Finally, this assembly would place on record its unfeigned sorrow at the death by assassination of that distinguished man, the late President Lincoln, and its deepest abhorrence of the crime that compassed it; and would take the earliest opportunity of expressing its earnest desire for the future peace and well-being of the American people, identified as they are with the British nation in origin, language, literature, commerce, and those benevolent activities by which the world may be elevated and redeemed.

He felt quite sure that the convictions and feelings of the Union were in the strictest keeping with that resolution. (Hear, hear.) He wished the friends from America now on the platform to leave the meeting under the full assurance that not merely on that occasion had they thus spoken, but that they had ever done so.

There has never been among us any approach to a desire that the South might conquer. (Hear, hear.) That would have been an inexpressible calamity, not merely to the Northern States but to the cause of liberty and humanity throughout the world. (Applause.) No; if there must be conquest, in God's name let it be Federal conquest. But now, looking at the state of things that we have to contemplate, I see clearly that a Hand higher than the hand of man has been in this. (Hear, hear.) I cannot but look on such an event as the entire extinction of slavery in the country as an event of marvellous significance. I cannot, either, look without a feeling of gratitude to God that a better feeling is just now in action between the Americans and ourselves. We must be brethren. Bear with me in saying that we ought every man of us henceforth to acquiesce in the issue of God's providence, as it is before us. (Hear, hear.) The past has had its differences. In America, sharp irritating things have been said about Old England. And we have said things of the same sort among ourselves. There has been angry speaking occasionally, but let us look on the past as being the past. It is very nearly twenty-one years since the first article—forgive me for referring to it—appeared in the first number of the *British Quarterly*. It was an article on the Pilgrim Fathers. The Nonconformists then seemed to be thinking very little about the Pilgrim Fathers, but they have been becoming more and more acquainted with them every year since. And the man who wrote that article is not a man likely to be indifferent to America's real welfare. When I think of those simple-minded but truly heroic men who landed on those coasts as pilgrims in search of religious liberty, I feel prompted in my heart to look on that land, and say, "Hail, Columbia; God be with thee; the God of my fathers shape thy destiny!" One lesson, brethren, we should learn from what we have seen in that great conflict. We have seen that a nation might be skilful in collecting the appliances of war; skilful in using those appliances when obtained; we have seen that a nation may be brought up to the highest standard of bravery; but, if its course be tainted with inhumanity—if it should lack the element of a real love of liberty—all the skill and valour would be nothing. (Hear, hear.) This is a lesson which I trust other nations will be disposed to learn. But how can I look on our friends, and not feel that a war with America would be most fearful? The thought is one of the most unnatural that could ever enter into the heart of man. (Hear, hear.) If it were to come, of all the wars the world has seen it would be the most fearful. I could easily believe that our friends there would say, "Let the last ship go down, let the last shot be fired, before we surrender;" and I am sure we Britishers should say the same. And then would not that be a pretty picture for the despots and all the agents of oppression in Europe to look at? I say to our friends here, looking them in the face, that must not be, and if I stood in the face of the American Congress I would look every man in the countenance and say, "that must not be." (Applause.) Our blood, our Saxon, Celtic, and Danish blood, this rich blood of ours, if it must be shed, let it be shed in some better way than that. We want that America and England should be for the world and not against it. That which we should contend for is our common mission—to liberate and elevate and bless mankind. We have lived to see the end of the slave-trade by modern Europe, we have lived to see the end of colonial bondage in connection with our own history, we have lived to see the reproach of serfdom wiped off from the soil of Europe by the present Emperor of All the Russias. And now we stand in front of that Southern territory, and are privileged to see the last link of the last chain of the slave struck off. It is something to be thus privileged. Be it remembered that the law which

says that slavery shall not be, is a law that will survive the abolition of slavery, and then will begin the proclamation that despotism shall not be, that oppression shall not continue, and that liberty for man as man is, and shall be, everywhere established. (Loud applause.)

The Rev. Dr. TOMKINS seconded the motion.

The Rev. R. W. DALE said that in the depth of emotion which possessed the heart of their revered friend and father Dr. Vaughan, he had omitted to refer to the closing part of the resolution. He (Mr. Dale) felt, however, that the Union would regret if some allusion were not made to the dismay, the horror, and the indignation with which the news of the crime had been received all over the country. Men had begun to appreciate Mr. Lincoln's simple-mindedness, heroic courage, and fidelity to the constitution, and when he fell the fear arose lest consequences of a most dangerous nature should befall the country over which he presided. Happily, it began now to be felt that the spirit manifested by the late President would be also manifested by his successor, and he was sure that history could write no more enduring sentence concerning Andrew Johnson than that he had accomplished the work which Abraham Lincoln had begun. (Cheers.)

The Rev. Dr. HALLEY, who spoke with considerable emotion, said:—

This resolution is not what it should be. Something else I think is due to our American brethren in the calamity which has overwhelmed that land. I have watched with intense interest the course of public feeling in reference to this matter, and I have not seen any resolution from any body of men in which the integrity, the wisdom, the magnanimity and courage of Mr. Lincoln have not been alluded to. If I take the words of the leader of the Opposition in the House of Commons, notwithstanding the Southern sympathies which surrounded him, they were noble and wise words. The regret that he has been put to death! It certainly, I suppose, was a very wrong thing to go into a theatre and place a pistol behind the head of a man sitting by the side of his wife and shoot him there; but what kind of an expression of sympathy is it for us to go and tell our brethren so. If the resolution is no more than that, I think the meeting ought to say more. (Hear, hear.) The progress of events has emancipated slavery! I do not understand that. I suppose events come to pass in a progress—(Hear and laughter)—but there have been men and principles at work to bring about those events. Do not let us throw a crown of thorns upon the dead body of martyred President Lincoln. Let us crown him with roses. Let there be some fragrance and feeling in our eulogium—something worthy of ourselves, of our churches, of our brethren across the Atlantic. (Cheers.) War with America! No, not if we are allowed to give vent to the expression of our hearts. Not with the freedom-loving people of the North; and the South will never be able to go to war. I trust that the Stars and Stripes will soon wave in peaceful breezes, and the admiration and love of a united country. I cannot indeed help thinking that when we used to speak so strongly of slavery some of her wise and far-seeing men saw the sea of blood through which she must pass before slavery could be destroyed, and I do not wonder that they hesitated. But the work had been done by the blessing of God. One word more. Mr. Lincoln is not the only person struck down. Is there not another life, more valuable even than that of Abraham Lincoln—the life of a wise, cautious, and thoughtful man—which has been attempted? I bless God that he is spared, but I cannot allow this opportunity to pass without expressing my sympathy with Mr. Seward. Let us, I say, express our profound sympathy with our American brethren in their great trial, our respect for the character of Abraham Lincoln, our horror at his assassination, our good wishes for the restored health of Secretary Seward, for peace between England and America for ever, and freedom for the whole race. (Applause.)

The Rev. Dr. VAUGHAN: I cannot allow my brother Halley to have all the glory to himself. If he had come to the preliminary meeting last night and heard the resolution read, that would have been the place to make these observations. But let it not be supposed for a moment that I do not agree with him. (Cheers.) I agree with all he and Mr. Dale have said. I regret that I did not refer to the topic before I closed my speech. I was certainly not unmoved when I read that part of the resolution. (Hear, hear.)

The Rev. JAMES PARSONS proposed that the last paragraph of the resolution should be detached from the former position and sent back to a Committee consisting of the mover and seconder with Drs. Halley and Smith for revision.

The Rev. Dr. SMITH seconded the proposal.

The Rev. NEWMAN HALL warmly supported this suggestion.

The amendment was then agreed to, and the latter part of the resolution sent to the sub-committee for revision. The former part was unanimously agreed to. Great excitement prevailed in the meeting during the discussion, of which the foregoing is a mere abridgement.

The Rev. Dr. CLEVELAND said he had the greatest pleasure in responding to the fraternal expressions of kindness and sympathy to which utterance had been given. He represented 2,744 American churches of the Congregational order, numbering 252,649 members, and 2,635 ordained ministers. He was glad to stand there as the representative of churches now at last freed from the stain and sin of slavery. There was nothing now to prevent men of colour going where they pleased. Every slaveholder knew that the death-warrant of slavery was sealed, and was making his arrangements accordingly. The partisans of slavery had no longer the will or the power to fight for it. The system was destroyed in the holy providence of God for ever. We need not quarrel with the means so long as the object was achieved. The result was an answer to prayer. Foremost among the advocates of abolition were the Congregational Churches of America. For many

years they had been testifying against slavery, and when the war broke out they recognised the hand of God. Their faith had been fully justified by events. Meanwhile it was important to train and educate the negroes for citizenship, and the churches were addressing themselves to this work with a courage and wisdom that augured success. He could not express his thanks for the kind, outspoken, manly and noble sympathy which had been offered. The feeling shown to America on all hands would do much to allay any incipient animosity between the two countries, and the letter of the Queen to Mrs. Lincoln—worthy of its pure and noble name—would be prized beyond measure. (Cheers.)

Dr. VAUGHAN then brought up the resolution as amended by the committee. It was as follows:—

And, finally, this assembly embraces this the earliest opportunity of placing on record the expressions of its unfeigned sorrow at the death by assassination of the late President Lincoln—its admiration of the uprightness, magnanimity, and gentleness he manifested in the discharge of the great and perilous duties to which he was called—its deepest horror at the crime which compassed it—and its earnest desire for the future peace and well-being of the American people, identified as they are with the British nation in origin, in language, in literature, in commerce, and in those benevolent activities by which the world may be enlightened and redeemed.

This amended resolution was agreed to amid the enthusiastic cheers of the assembly.

Dr. STORRS then addressed the meeting, defending the Federal Government and people from the imputations of wrath and passion, and asserting that throughout the war, and amid the most terrible provocations, they were solely influenced by a patriotic desire to save their country. He trusted that a deputation would be sent from that assembly to the Convention of Congregational Churches, to be held on the 14th of June, at Boston, to discuss measures for sending ministers of their order who were also lovers of freedom, into the Southern territory, now open to receive them.

Mr. LEVI COFFIN also briefly addressed the meeting.

The Rev. D. MARRIE said that Mr. Coffin had been the means of helping 3,320 escaped slaves to freedom. (Cheers.) He hoped that a delegate would be sent to the Boston Convention, and suggested the Rev. Dr. Raleigh, who he thought might be prevailed upon to go.

The Rev. Dr. RALEIGH said he had been certainly asked if he would go, but had not assented, beyond saying that anywhere and everywhere he was always ready to speak in favour of world-wide liberty. He was strongly of opinion that a representative of the English Congregational Body should go to the Convention—some delegate—however, better known and much more efficient than himself.

The Rev. Dr. SMITH said that an opportunity would be given for bringing forward a motion on Friday morning. (Hear, hear.)

The Assembly then joined in singing and prayer, after which an adjournment took place to

THE DINNER.

At least four hundred gentlemen dined together at the Bridge House Hotel, where an excellent repast was well served. After dinner, the Chairman proposed the health of the Queen. The toast was received with every honour, and the company joined in singing the National Anthem.

The Rev. JOHN KENNEDY and the Rev. D. VAUGHAN responded to 'The Denominational Press,' and the Rev. Mr. BARTLETT to 'Our Public Institutions.' The session was then adjourned till Friday.

CHURCH-RATE CASES.—At the Arches Court on Wednesday two Church-rate cases were heard, one of which was of a novel character. In the case "Edwards and Mann v. Hatton," the rate was alleged to be bad in law, because the defendant was charged with a less sum than he ought to pay. The plaintiffs were churchwardens of Mattishall, in Norfolk, and the defendant one of the parishioners. The Court allowed the allegation to be admitted, and the case was ordered to proceed to hearing. In the second case, "Barnes v. Grant," it was admitted that the assessment was too much. It was another Norfolk Church-rate case, and the churchwardens ask to amend the rate of 1*l.* 17*s.* 6*d.*, which was opposed on the part of the defendant, and the rate, it was contended, was bad in law. The Court, however, allowed the libel to be "reformed," and the proper assessment to be set forth. Order accordingly.

THE KNOTT TESTIMONIAL.—A meeting of noble-men and gentlemen, presided over by the Archbishop of Canterbury, met on Thursday at the National Club, Whitehall Gardens, for the purpose of presenting to Mr. J. M. Knott a piece of plate and a purse of 1,000*l.*, as an acknowledgment of his services as hon. secretary of the Committee of Laymen associated for the purpose of defending the Church against the attacks of the voluntaries. The Archbishop briefly addressed the meeting in presenting the testimonial; and amongst the subsequent speakers were the Bishop of St. Asaph, Earl Powis, Lord John Manners, and Sir Stafford Northcote, M.P. The piece of plate was a handsome salver suitably inscribed, and the purse containing the 1,000*l.* was elaborately worked by Lady Manners.

ARCHDEACON DENISON ON TOPICS OF CHURCH CONTROVERSY.—The Archdeacon of Taunton is engaged in his visitation. After some remarks on local subjects, he condemned the letting of pews in parish churches, and then expressed his well-known opinions on the court of final appeal, the Bible and science, and the conscience clause. On the question of the appointment of colonial bishops, Archdeacon Denison reviewed the recent judgment in the Colenso case, and said:—"It is good that the position of the Church in the colonies should be cleared and ascertained."

But there is much to complain of in the false position in which the Church has hitherto been placed in consequence of the wrong advice tendered to the Crown. The Crown has thereby been led to establish in name the Church in those colonies which have a legislature of their own. It has no power to make such establishment. The result is that the Church, if it be deprived of the advantages, is free from the restrictions, of a legal establishment. It is not difficult to foresee that great benefits to the Church may, or rather must certainly, be the consequence of many of the grounds alleged for what is a purely Erastian judgment."

Religious Anniversaries.

SUNDAY-SCHOOL UNION.

The anniversary of the Sunday-school Union was held at Exeter Hall on Thursday evening, the Hon. A. F. Kinnaird, M.P., in the chair. The chairman was well supported on the platform by many well-known friends of the Union, and there was a crowded audience.

A hymn was sung, and the Rev. Mr. Keed, of Cambridge, offered prayer.

W. H. WATSON, Esq., senior secretary, read the annual report.

It set out with an account of the help that had been rendered by the Union towards the success of the Sunday-school movement on the Continent, especially in France and Italy, and in furtherance of the zealous and praiseworthy efforts of Mr. Albert Woodruff, of New York, not in Italy only, but in Germany also. From the Cameroons, on the western coast of Africa, it was reported that the school at Mortonville now numbers thirty-seven scholars, to which grants have been made. The Calcutta Sunday-school Union report in their third annual statement that there are now 956 scholars and 114 teachers connected with the society. Particulars have been received of the anniversary of the Geelong Union, from which it appears that the Sunday-school work is carefully attended to there, and is growing fast. The committee have made grants in aid of schools in Jamaica, where now much suffering is felt. In some respects, however, the Sunday-schools of Jamaica, amidst all their difficulties, may compare advantageously with the schools at home. A very full report of the schools at Salter's-hill and Maldon has been furnished, from which it appears that the school at Salter's-hill contains 158 scholars, of whom thirty-two are members of the church, with thirty-four teachers, thirty-three of whom are church-members, and the remaining one an inquirer; while the school at Maldon, with 209 scholars and thirty-one teachers, has thirty-five of the scholars and twenty-nine teachers church-members, and the remaining two teachers are inquirers. The only statistical information which has been received from the United States during the past year has been a report for 1864 of the Sunday-schools connected with the Methodist Episcopal Church, which appear to be in a prosperous condition. The number of scholars reported is 861,484, and of conversions 18,892. Assistance has also been rendered to schools in Nova Scotia. The Rev. Robert John Roberts, who is (under the Bishop of Huron) missionary to these Indians, says that there are 3,800 Indians in the mission whose children are learning to read the English language. In connection with home affairs, sorrowful mention was made of the death of Mr. Outhbertson and of Mr. Latter, valued members of the committee. The extension of the Sunday-school system throughout the metropolis has occupied much attention; and in order to assist the committees of auxiliaries in efforts to establish mission or branch schools in the most neglected localities, the committee have agreed to render help in the following manner:—1st. By assisting to defray the expenses of fitting up rooms and buildings for Sunday-school purposes by a grant of money proportioned to the exigency of each case. 2nd. By making, where necessary, a grant for payment of the rent of such rooms or buildings for a limited period. 3rd. By granting books and school requisites for such schools at one-third of the retail prices. The committee have recommended to the auxiliary committees to hold a series of district meetings to which the members of churches and congregations might be invited, arrangements being made for a neighbouring minister to preside, and for the delivery of addresses upon the following or other kindred topics, to be followed by discussion:—The want of teachers in existing schools. The paucity of attendance both of teachers and scholars, especially in the morning. The necessity of improvement in our schools and teachers with a view of rendering them more efficient. The means by which the thousands of young people in the metropolis destitute of religious instruction may be brought under Sunday-school influence. Reference was next made to panoramas and other exhibitions illustrative of Scripture history, as a valuable means of instructing the young, and drawing them into the schools. The exhibition of panoramas and soirées of senior scholars, it was remarked, are necessarily almost exclusively confined to the metropolitan schools, although the committee rejoice to learn that the example is being imitated in the country, but another means extensively employed by the committee for rendering Sunday-schools attractive is as applicable to those in the country as to those in London, and is, indeed, made use of, to a considerable extent, even in the British colonies—the encouragement of lending libraries in connection with the schools. These are granted by the committee at one-third of the retail prices, and during the past year no fewer than 478 such libraries have been applied for, being 141 more than in the previous year. The number of scholars in the schools thus assisted was 114,341, of whom 74,229 were Scripture readers. The retail prices of the libraries thus supplied was 2,384l. 6s., but for which the schools only paid 794l. 15s. 4d. While the committee have been thus anxious that the schools may be rendered attractive to the scholars, they have deeply felt that the best and most enduring tie will be the personal influence of the teachers, and that their piety, intelligence, and zeal will alone render the means thus suggested effectual. They have, therefore, sought in every way within their power to assist and encourage teachers in their

work. The means employed are various, and may not be known to many who would gladly avail themselves of them. The deputations sent to the country have been as numerous as in former years, having amounted to eighty-one, and they have met with a uniformly kind reception. The disposition on the part of teachers to assemble for conference seems rather to increase than diminish, and it becomes difficult for the committee to meet the claims thus made upon them. While by these varied means the committee have sought to interest and instruct both scholars and teachers, they have not neglected that still more important agency at their disposal—the press. The periodicals of the Union are now approaching a circulation of two millions of copies per annum. The last report contained a statement of the schools, teachers, and scholars connected with the metropolitan auxiliaries and country unions probably more complete than any which had preceded. In order, however, that the additional information necessary to show the conditions of the schools might be obtained, the committee requested their secretary, Mr. Hartley, to add to his other important work the collection of statistical information. The totals show an increase upon last year of nine schools connected with the London auxiliaries, containing 382 teachers and 5,726 scholars. The number of teachers who are church-members varies from 74 per cent. in the Greenwich auxiliary, to 86 per cent. in Lambeth. The number of scholars who have joined the church during the year is reported as 1,207, amounting in the aggregate to one in 126 of the total number of scholars, but varying to an extent which suggests serious and prayerful consideration on the part of the teachers more immediately concerned. In the Lambeth Auxiliary one in 80 of the scholars appears to have joined the church, while in the Greenwich Auxiliary the proportion reported is only one in 283, and in the West Auxiliary one in 155. From the incomplete information from the country Unions it appears the number of scholars reported to have joined the church during the past year is no less than 4,807, which, added to the 1,207 reported by the Metropolitan Auxiliaries, make a total of 6,014, being one in 107 of the scholars in the whole of the connected schools, and one in 60 of the scholars in those schools from which their accessions are reported. The income of the Benevolent Fund from all sources has amounted to 1,766l. 6s. 5d.; while the expenditure, including the balance of 97l. 13s. 1d. overdrawn last year, has been 1,860l. 13s. 1d.; the account being thus still overdrawn 94l. 6s. 8d. In the prospect of the claims which will be made upon the funds by the efforts to extend the Sunday-school system on the Continent of Europe, the committee have thought it necessary to put forth an earnest appeal for pecuniary help—an appeal which they trust will not be made in vain to those who believe that the best hopes of society rest upon the efforts made to train the young in an enlightened acquaintance with the Divine Word, and with the truths therein revealed.

After an address from the CHAIRMAN,

The Rev. ALEXANDER McMILLAN moved the first resolution:—

That this meeting rejoices at the evidence presented that the Sunday-school system, which has conferred such large blessings on the youth of this and other lands, is making rapid progress throughout the continent of Europe; that the plans adopted by the committee, and the assistance afforded in order to improve the schools there established, meet with the cordial approbation of this meeting; and that the committee be encouraged to persevere in their appeal for the pecuniary help which will be required to meet the claims thus brought upon the funds of the Union.

The Rev. Dr. EDMOND seconded the resolution, and strongly advocated the extension of the Sunday-school system to the continent.

Mr. WATSON then read a letter from the chaplain of the Hampshire County Prison, expressing his sorrow at not being able to be present that evening, and stating that he should have liked to point out the very important bearing of the Sunday-school movement on the question of crime, with which he had been dealing these seventeen years. Many suggestions of an important nature had been made, the letter said, for the prevention of crime, such as improved dwellings for the poor; but he was thoroughly convinced, while steps like these should not be neglected, seeing that this had a most important bearing on the morals of the humbler classes, yet that they would fail of any radical improvement, or moral reformation, unless they were combined with such sound Scriptural religious teaching as was given in the Sunday-schools of the country, teaching remarkable above all things for the simplicity with which the great truths of the Gospel were inculcated upon the minds of the young. Let them preoccupy the minds of the young with such instruction, and the likelihood of their never entering the walls of a prison would be increased. (Cheers.)

The Rev. SAMUEL CHESTER moved the following resolution:—

That this meeting has observed with interest, in many cases with anxiety, the spirit of inquiry which has been aroused by the more general education of the people, and by the cheap and periodical literature which has followed to supply the desire for information thus produced; that this meeting rejoices at all that has been done by the committee to assist in providing instruction and profitable reading for both teachers and scholars; and would earnestly counsel all those who are interested in the moral and spiritual welfare of the young to adopt such means as may guide aright the thoughts and feelings of the rising population of this and other lands.

The Rev. NEWMAN HALL spoke mainly on the temperance question. He said:—

After twenty-two years' experience, it was his profound conviction that the inculcation, with kindness and consistency, upon the children of the principles of total abstinence—(cheers)—from intoxicating liquors—(renewed cheering)—was most essential to the thorough success of the Sunday-school movement. He was not about to say that it was the duty of every Sunday-school teacher to be an abstainer, nor in any degree to recommend that the total abstinence movement should be made an essential element in connection with the organisation of the Sunday-school; but what he should like to see in connection with every Sunday-school, was a volunteer Temperance Society, so that any of the teachers of the school who might voluntarily choose to help in the working of the special society, might do so, and that the school authorities would encourage the giving of notices,

and the inviting of the children to attend separate meetings on the subject. With reference to education, let them find him the children who were most frequently absent from the Sunday-school, and he challenged anybody to dispute this, that on an average they would discover that such children had drinking parents. (Hear, hear.) The great majority of the ragged children in the streets were children not of sober but drunken parents. It was drink also that had led so many of their Sunday-school scholars into crime. He made these remarks, not from any zeal for testotalism, so-called, but from zeal for Sunday-school labours.

Mr. Hall related one or two interesting incidents of the piety of children, and of the powerful influence they had exerted upon those around them; and urged the teachers to help the ministers not only by their prayers, but by teaching the little children to pray—those little children of whom it was written, "Out of the mouths of babes and sucklings thou hast perfected praise." (Cheers.)

The proceedings, which were throughout of a most enthusiastic character, closed in the usual manner.

THE RELIGIOUS TRACT SOCIETY.

The sixty-ninth annual meeting of this society was held on Friday evening at Exeter-hall, the Earl of Harrowby in the chair.

The Rev. Dr. DAVIS, the secretary, read the report.

It showed that during the past year the society had issued over 300 different publications. Of these nineteen were books for adults, fifteen were books for youth of both sexes, and seventeen were children's books. Seventy-four tracts had been added in different proportions, to the various series—first and second, biographical and narrative, *Monthly Messenger*, and large type, book and two-paged series. The remainder included the periodicals—the *Leisure Hour*, the *Sunday at Home*, the *Cottage*, *Child's Companion*, *Tract Magazine*,—pictures, and miscellaneous productions. The total circulation amounted to forty-one millions seven hundred and ninety-four thousand six hundred and fifty-three. The total grants to the British Isles have been 6,386,387 publications, estimated at 7,307l. 1s. 3d. The Paris Tract Society had put into circulation 200,000 Christian Almanacks, 289,000 tracts, 1,843 books, and about 120,000 copies of a periodical for the young. The Toulouse Book Society had published a large number of works, some especially suited to the controversies in the Protestant National Church. These operations and some others had been aided by grants from the Religious Tract Society, amounting to nearly 1,400l. The Belgian Evangelical Society had circulated 93,383 publications; the Tract Society at Rotterdam nearly 100,000; the Danish Tract Society had published nine new tracts in editions of 10,000 each; a Tract Society had been established in Iceland; the Missionary Union of Sweden had printed 195,000 tracts, and circulated 125,670; in St. Petersburg 71,300 tracts had been distributed, and in Riga over 36,000. To these countries the committee had voted 467l. The Lower Saxony Tract Society had printed 703,000, and circulated 635,000 tracts and books; the Hamburg Tract Society had printed 1,189,000 tracts, of which 300,000 had been given to the Austrian and Prussian troops, many thousands to emigrants, and 150,000 promiscuously. The agents of this society distributed also 10,000 copies of the "Pilgrim's Progress" amongst the soldiers at the cost of the Religious Tract Society. Many thousands of tracts had been distributed by other agencies in Germany. The amount voted to this country had been 985l. Many valuable works had been published, and 24,110 volumes had been sold at the various depots, realising a gross amount of 153l. The sums voted to Italy had been 1,438l. For operations in Spain, Portugal, Syria, and Turkey, the committee had voted 833l. The Calcutta Tract Society had printed 86,350 publications. The Madras Tract Society had printed 167,000, and the branch of the Vernacular Education Society 207,640 school books and periodicals. The Bombay Tract Society had printed 135,400 books and tracts, and 21,000 vernacular school books. The Singalese Tract Society had issued 64,000 tracts, 3,600 copies of an almanack, two periodicals, and 34,000 copies of educational works. Besides these larger societies, some hundreds of thousands had been printed at Allahabad, Lahore, Moorsherpore, Cuttack, Mangalore, Bangalore, and Burmah. The circulation had nearly equalled the production. The grants to India had amounted to 2,831l. Tracts and books were being sold in the busiest parts of Peking and before the Imperial Palace. At Shanghai 1,001,700 leaves, or double that number of pages, had been printed, and in Canton over 40,000 copies of different publications. These and other Chinese issues had received from the committee 477l. Many thousand tracts and books had been voted to North America, the West Indies, Australia, New Zealand, and Africa, amounting altogether to 1,126l. The total receipts of the society for the year amounted to 110,928l., being an increase of 3,122l. over the previous year; and the total expenditure to 109,479l. The benevolent receipts, exclusive of legacies, were 10,226l., and including legacies, 13,556l. The grants had amounted to 14,626l., so that they had exceeded the benevolent funds, exclusive of legacies, by 4,437l., and including legacies, by 1,307l.

The Earl of HARROWBY, who said that this was the first time he had appeared on the platform of the Religious Tract Society, gave a brief opening address, in which he extolled the wisdom of the committee in keeping pace with the growing literary wants of the age.

We know, said the noble earl, that to many minds truth in its native form is not accessible; their mental digestion refuses it, it requires to be diluted, expanded, and dressed, to be adapted to those to whom it is administered. That is what the society does. Simply intending to convey the truths of the Gospel, it exhibits those truths in the shape of argument, narrative, fiction, biography, and makes them acceptable to all the different palates. He thought that the society was especially needed in this fiction-loving age. "Are we not all, even the driest of minds, readers of fiction—yes, and of the most exciting fiction? You cannot address a community accustomed to novelty and excitement, without putting the old truths into forms as exciting and inte-

resting." It was very desirable, he thought, to get religious men to write upon secular topics, and thus to give a tone to the literature of the day which it would not have if it were entirely in the hands of irreligious persons. He had uniformly found the publications of the society instructive, entertaining, sensible, and sound—characteristics which it was not very common to find together. He cordially approved of the steps taken by the society to permeate Italy with an evangelical literature.

The Bishop of HURON, a diocese of Western Canada, next spoke. After referring to the inconceivably large circulation of the publications of the society, he made some remarks upon the necessity of making tracts the repositories of real Gospel truth. He thought little of a sermon which did not set forth clearly the truth of God, which He had revealed for the salvation of sinners; and so every tract ought to contain this truth in such a form as to excite attention and fasten itself upon the memory. He rejoiced to say that after the most careful examination he fully believed the publications of the Religious Tract Society to come up to this standard. He reminded his audience that he came from a new country, where the settlers lived wide apart, and were often separated from the means of grace. He had found the publications of the Tract Society to be highly prized in those regions, but they would be valued much more since the discovery of the petroleum springs. A little while ago the farmers and other people used to go to bed with the sunset, or very soon after, because they had no means of lighting their houses except by the log fires and very bad candles. Now they had a cheap and beautiful light, which made their winter evenings very cheerful, and enabled them to redeem some hours from bed. It was desirable to send an enlarged supply of good and interesting books and tracts to these people, and he was happy to say that the society had voted him a considerable supply. The bishop made the following remarks on the subject of the inspiration of the Scriptures:—

I think we can show by the example of our blessed Lord and the Apostles, that the plenary and verbal inspiration of God's Word is what we ought to receive. We find our Lord, when reasoning with the Sadducees, telling them that they do err, not knowing the Scriptures, and then He quotes the words that God spake: "I am the God of Abraham," &c. God is not the God of the dead, but of the living. Here then we find our Lord arguing upon a word. Had the text been written by Moses carelessly, there would have been no foundation for this argument; but our Lord shows us that we should pay attention to the words of Scripture as in reality inspired by God—nay, as spoken by Him. We find Paul adopting a similar course. Reasoning with the Galatians, he dwells upon the covenant confirmed by God in Christ, when the promises were made to Abraham. "He saith not, and to seeds as of many; but as of one, and to thy seed, which is Christ." Here we see the use of the singular and not the plural as the basis of the Apostle's argument. The inspiration therefore must have been verbal and complete, otherwise the Apostle could not have built his argument upon that foundation. We are therefore ever to bear in mind that in God's Word without note or comment we have a sovereign rule of faith and practice.

The Bishop concluded by moving the adoption of the report.

The Rev. Dr. EDMOND seconded the motion in an animated speech. He loved the society because it was at once both old and new, broad and narrow, home and foreign. It had attained its sixty-sixth year, but it was still vigorous to take advantage of openings for usefulness. It was broad and catholic in its principles, but it was not willing to be broader than the Bible. He did not think there was a danger so imminent and deadly as a semi-charitable latitudinarianism, which confused truth and error, and which would if carried out antiquate the old sentence: "Strait is the gate and narrow is the way that leadeth unto life." He loved the society because it was narrow enough to stick by the good old paths, and to point men to salvation only through Jesus Christ. He liked it also because it was home and foreign. He had no sympathy with those who cast reproach upon foreign societies. Both kinds of agency were needed, and they helped each other. Referring to the progress of events on the Continent, he observed that Italy for the moment was open, but there was no telling how long it would remain so. Hence it was of the greatest importance that the Tract Society should diligently use the present opportunity to flood the land with an evangelical literature. He pleaded for Italy in the name of Protestantism and progress. He thanked the Pope with all his heart for the last Encyclical. The Pope had imitated the courtiers of King Canute, and had said, "This chair of mine is inconsistent with the progress of the waves." No doubt that was so. Babylon the Great must fall as a millstone cast into the mighty deep. (Cheers.)

The resolution was carried unanimously.

The Rev. M. SAMPSON, from India, moved the second resolution, which affirmed the importance of the operations of the Religious Tract Society, in consideration of the extensive and increasing agitation concerning fundamental doctrines, and the rapid increase of questionable and error-disseminating publications; and on that ground called for increased support, as well as activity in circulating its tracts and books, and constant prayers for the Divine blessing upon all its undertakings. Mr. Sampson gave an interesting account of some of his labours in India. Last June vast multitudes gathered together at Serampore to worship Juggernaut. He was there to distribute tracts, and to mingle with the tumultuous crowd was enough to take every particle of coolness out of a man. Though his name was Sampson, it took all his strength to maintain his footing. When he first went to India, he often fell back upon the

society's tracts in preaching his sermons. He hoped that the society would continue to send large numbers of publications of various kinds to the assistance of the missionaries in India, by whom they were greatly prized.

The Rev. AUBREY PRICE, in seconding the resolution, spoke at considerable length, and with much fervour, against the rationalism of the present age. In concluding his remarks, however, he referred to some pleasing instances of usefulness brought about chiefly through the agency of the society. He said:—

Some time ago I preached in the Victoria Theatre. After the sermon a man came to me, and, producing some housebreaking instruments from his pocket, said he was about to go to Croydon to join in a burglary, but, having half an hour to spare, he thought he would come to hear what the parson had to say. He said, "You told us that Christ is able to save to the uttermost all that come to God through Him. Will He save me?" I had a friend who wanted some artisans to go out to an estate of his on a West Indian island. We sent him out there, and I am happy to say he is walking consistently, and has been the means of converting five of his fellow-workmen. He asks for tracts, and he tells me that there is a man working with him who owes his conversion to a tract. The friend who gave that tract is in this room now, but I have not been able to tell him the result. The man received the tract intending to light his pipe with it; he thought, however, that he would read it first, and it became blessed to his conversion.

The Rev. Dr. BLISS, an American missionary from Syria, supported the resolution.

The motion was then carried, and the proceedings were brought to a termination in the customary manner.

THE IRISH EVANGELICAL SOCIETY AND CONGREGATIONAL HOME MISSION.

The annual meeting of the supporters of the above society was held on Monday evening, under the presidency of John Cheetham, Esq., M.P. After the singing of a Psalm, the Rev. Mr. BULLOCK engaged in prayer, and the Rev. W. TARBOTTON, the secretary, proceeded to read the report.

After noticing the fluctuations which have marked the evangelistic enterprise in Ireland, assigning numerous causes for the frequent disappointments, and utterly repudiating the idea that these disappointments should induce any to grow slack in the work, the report noticed the present aspect of the different stations. In Dublin, the agencies continue the same—though regret was expressed that in so important a city more was not attempted. Belfast supplies remarkable encouragement; a second church having been established there during the past year, the devoted pastor of which spends much time in visitation, and has, by preaching in the open air as well as in his chapel, presented the Gospel during that time to upwards of 60,000 hearers. In this important capital of the north a wide door seems opening to the Society. In the agricultural districts, Ballycraigey, Straid, and Donagh, are greatly favoured of God; the agents, amidst the regrets occasioned by the removals resulting from emigration, being much cheered by the manifestations of the Divine power. Carrickfergus is at present vacant by the removal of the agent to Moy. At Coleraine, the Lord is carrying on His work gratifyingly, under the faithful labours of an excellent minister, aided by a valuable reader. Newtownlimavady has been discontinued; the committee deeming the cost more likely to be better expended in a larger place. The agent at Donaghmore is still encouraged. So also at Donegal. Amidst much difficulty the cause at Newry is slowly reviving. In the city of Armagh the congregation has been trebled, and everything is promising. The Richhill agent too, has to tell of "goodness and mercy." The missionaries and readers at Sigo, Limerick, Galway, Ballinasloe, have all pursued their course, not without tokens of Divine blessing. In Galway and at Mallow God has much honoured the excellent ministers labouring there. The report announced that, for the sake of simplicity and economy, the united committee had resolved that the administration of affairs should be by one executive with one secretary in London: expecting by this modification (which leaves the society's name and object just as before) to reduce very considerably the working expenses. It mentioned with pleasure that Charles Reed, Esq., F.S.A., has kindly accepted the trusteeship, in succession to the late venerated Phos. M. Coombs, Esq.

The Rev. T. W. AVELING read the balance-sheet. It appeared that during the last year, the receipts have been 2,616l. 9s. 9d., which, added to a balance in hand twelve months ago, made the income of the society 2,964l. 2s. 9d. The expenditure had exceeded this by upwards of 100l., having been 3,087l. 2s. 9d.

The CHAIRMAN remarked that no society had a field of labour presenting greater difficulties than the one which they were met to support.

When an Englishman repeated the word Ireland he knew that in connection with that name he was speaking of a nation and of a land which had greater anomalies than almost every other under the sun. Ireland had been for many years a puzzle to the statesman, and the statesmen of the present day were reaping the fruit of the misgovernment of that land by their forefathers in the embittered and hostile feeling which unfortunately existed to a great extent in that country. The condition of Ireland and of the United States of America at the present time illustrated the truth of the remark that nations were punished as nations in this world. For the wrong-doing which we committed upon Ireland in days gone by we had the difficulties of to-day; and the evil-doing of our American relatives as connected with slavery was their punishment. Ireland was also a difficulty to the Christian. The report had alluded to that which was the most formidable of its difficulties—the prevalence of Popery in that land. There was no nation in Europe which yielded more implicit deference and more slavish submission to the decrees of Rome than Ireland—no land which contributed more willingly and freely to the calls which the Pope had made upon his Catholic subjects in Europe than our Irish countrymen.

Various modes had been tried of meeting with these difficulties. The statesman had tried the old-fashioned mode of repression. He had endeavoured to rule with an iron hand, and because he deemed the tenets of the countrymen to be erroneous, he deprived them of all civil rights. Now, fortunately, we were approaching the time when the principles of liberty were to be granted to all, without respect to their political or to their religious faith. But though Ireland was being governed upon sounder principles, civilly and religiously, they were yet beset with enormous difficulties. Even Christianity was presented to the Irish Papist in three forms. There was first that National Establishment which their forefathers had planted in that country, and which was looked upon by the natives of Ireland as but a garrison for the Protestant faith, and they had that anomaly of a large provision for preachers and teachers given by the State, and yet they saw these poor Catholics wending their way to their own pastors, and out of their deep poverty contributing nobly and generously to their support. He cheerfully admitted that there were clergymen in the Established Church in Ireland who faithfully and zealously endeavoured to preach a pure Gospel to those around them; but they were unfortunately connected with difficulties which embarrassed their action, and they could not expect to see, so long as that anomaly existed, much success resulting even from the labours of such men. There was another body of Christians who went to teach a pure faith, in a simpler form, but who yet, forgetting the very essence of the religion which they taught, instead of remembering that religion applied to the heart, instead of supporting their ministers and discharging their duties as Christians upon the principles of pure willing Christian zeal, went to the State and received a dole which, he quite agreed with his Catholic fellow-countrymen named in the report, instead of entitling them to the respect and gratitude of their fellow-countrymen, only led them into contempt so far as that matter was concerned. (Cheers.)

The Rev. SAMUEL MARTIN, of Westminster, moved the first resolution—

That the report now read be adopted, printed, and circulated, under the direction of the committee; that the resolution passed at the quarterly meeting, in September last, providing for the administration of the society's affairs, by one committee, with one paid secretary in London, be hereby confirmed and adopted; that, consequent upon this modification the following shall be the plan and rules of the society (see paper); and that the following gentlemen be requested to act as the committee and officers of the society for the year (see list).

He said:—

Of all the dry resolutions that were ever put into the hands of a speaker at a public meeting that was the most dry—it was very dry; it was utterly impossible to extract a single drop of sentiment from it. There was great sentiment in the title of the society with whose annual meeting the resolution was connected; every word in that title represented feeling. "Irish"—the human soul all fired. "Evangelical"—that spoke to them of the very heart of the redeeming God; "Society"—that pointed to all their social sympathies and instincts. "Congregational"—that directed their attention to the state of their Christianity, still involving sentiment and feeling. "Home"—that spoke of patriotism; and "Mission"—that was the out-go of that Christian compassion for perishing men which was born into every heart that really received the Gospel of the grace of God. And just as poets said that the clay in which roses grew sometimes imbibed and diffused the very fragrance of the rose, that little conjunction which bound together "Irish Evangelical Society," and "Congregational Home Mission Society" seemed to express and to represent all the sentiment which was embodied in the three preceding and the three succeeding words. And yet the driest of all dry resolutions had been put into his hands. He should leave it all to Mr. Aveling, who, he understood, was to follow him; they who knew that gentleman knew right well that when his gentle spirit and loving heart touched a subject that was dry, he seemed to do with it as Providence with a fleece about which they used to read in the glorious, blessed Bible when they were little children, he seemed to bring upon it the dew of the grace and graciousness of his own sanctified and redeemed heart. When they wished to revive their zeal and to strengthen their purpose in the work of God, there was but one thing to be done, and that one thing had been brought to his mind by reading the advertisement of a meeting in connection with some Church of England mission. There were to be at that meeting three speakers; one was to speak about the sinfulness of our human nature, another about the remedy provided by the peace of God, and another upon the personal faith which made the remedy available to the individual sinner. If the object of those who arranged for that meeting were to renew the Christian zeal of the constituents of the society, they seemed to have employed for that purpose the very power of the Almighty One. Upon what was it that Christians lived? Upon the fundamental truths of the Christian revelation. When they were oppressed by sinfulness and by sadness, what did they? They ate again the bread of life. That which revived man's individual life as a Christian renewed his power in seeking and saving his fellow-men who were lost; if they would renew their zeal in the glorious work of saving souls, and renew their zeal with reference to that Irish Evangelical Society, they must first have such common, ordinary thoughts as those. They must think, there in that beautiful island are sinners. O those common words! He wished they could get at what was wrapped up in them more fully. There was not such another awful word as that word "sin"; nothing worse about an individual could be said than that he was a sinner; and yet they talked about each other as sinners, and talked about millions of sinners, and about millions of sinners perishing, with scarcely a rippling of emotion in their souls. Why, one never ought to be able to apply that word sinner to a fellow man without having a ground-swell of feeling set up in the very depths of their spirit. Let them think of that green isle—that beautiful island, with so many attractions, all peopled by men who were tainted by sin, poisoned by sin, blighted by sin, blasted by sin, being ruined by sin, being carried down to the depths of destruction by sin. Blessed be God, that dark thought, sin, was not the only thought they had to cherish with reference to Ireland: the Christian could think thus—Christ died for Ireland—He shed His blood for that people, He was incarnated for that people—and His

atonement is sufficient for the salvation of that people. One sun lighted Ireland with our England, and one atonement was sufficient to save them all. There might be multitudes of blind persons, both in England and in Ireland, whom that sun did not enlighten, but so far, as sufficiency was concerned, that one sun was sufficient to give light to the two. Just so, the atonement of the Saviour was sufficient to cleanse Ireland from sin. When thinking of Ireland, and Ireland's spiritual and moral need, let them remember that Christ Jesus came into the world to save Ireland; that he became man, He, the eternal Word, to save Ireland; that he died to save Ireland, that he was wounded for transgression and bruised for iniquity to save Ireland; and let them at the same time remember, that whosoever in that island believed on the Redeemer from whom they drew all their life and all their strength, was saved. There were peculiarities in the Irish—natural peculiarities, and he was not amongst those who would blot them out; he believed the characteristics of an Irishman were a part of a perfect man; and that there was no such thing as a perfect man without his having a large dash of the Irishman in his composition. He believed every redeemed spirit in Heaven had a good deal of the Irish vivacity and of the Irish fire even in that paradise regained. He would not tame down an Irishman to the calm, sober, quiet, Englishman. Sometimes, when he saw his Irish friends not running, but rushing, without being weary, he wished he could give them a little English calmness and a little English quietness; but the two things co-existent, the quiet of the Englishman with the vivacity and fire and push and haste of the Irishman, would, he thought, make a perfect and delightful human temperament; and it struck him, when sanctified wholly, that would be very much the temperament of each of them. He was not anxious to blot out that which made an Irishman an Irishman, but he was anxious to see that nature sanctified and saved, and made meet for the Master's use. He prayed that they might have their zeal renewed by the consideration of these first and primary principles, so that instead of temporary excitement, they might have a stringing of their nature to a holy spiritual activity which they should never lose.

The Rev. W. TARBOTTON here read the rules of the society, with the list of officers, &c., after which,

The Rev. T. W. AYKING, in seconding the resolution, remarked that he had listened to many reports of the society, but to none which had given him more encouragement than the one which had just been read. Although they were not making very much noise, they were yet doing a great work for the Master. If their brethren were not gathering people into churches, and forming Congregational communities, he should not say their work was a failure if he were able to point them, as he was, to men who went from house to house, and read the Scriptures in the cabins of the poor, in places distant from great towns and cities, and if he were able to point out the results, as he could do, of that calm, quiet intercourse with the people, by which souls had been converted from Romanism or indifference, and brought to the knowledge and love of the Saviour. He thought they would agree with him that the Irish Evangelical Society had not existed in vain if it had only done this work.

The Rev. Dr. BROWN, of Cheltenham, moved the second resolution:—

That, whilst feeling the arduousness of the work of Ireland's evangelisation, and regretting the disappointments so often connected with its history, this meeting would record its conviction, that, pity to the souls perishing in the sister island, gratitude for the amount of good now being accomplished in their midst; jealousy for the triumphs of truth and righteousness throughout the empire and the world; and obedience to the Divine Redeemer's great command, all require us not only to persevere in this holy enterprise, but to prosecute it with greater and more self-denying earnestness than ever.

The Rev. SAMUEL ROGERS, of Belfast, who seconded the resolution, remarked that it would be unfair to compare the results achieved in Ireland with those of this country. Ireland was 200 years behind this country, owing to the influences to which previous speakers had adverted. A great and good work had been done, however, in Ireland, of which he was there to testify. He then gave pleasing instances of conversion which had resulted from the labours of the Bible-readers of the denomination. One man, with his daughter, amongst others whom he had known, were converted through this agency; the daughter subsequently married, and her husband was now conducting a prayer-meeting in Italy, with wondrous results. There were now, speaking roughly, about 16,000 people in Belfast, and he could point out whole streets in which there were not six families connected with any church or congregation. What was needed was house-to-house visitation,—carrying Jesus to the people, and leaving it to their own consciences to what place of meeting they should go. He had now succeeded in raising a tolerable congregation, but had in no case said to the people, "Come to me." Their church was, indeed, he thought, scarcely denominational enough. A Presbyterian minister whom he had met with, who was removing to Cork, had told him that he had promises from a number of their (Congregational) converts, to join a church which he was about to form. He had canvassed amongst them. He was sorry to say disturbances were again occurring in Belfast. He showed the manner in which his congregation, now numbering between 200 and 300 persons, had been collected, and said that 100 persons had joined the church who had stated before the church and the deacons that they had been converted and their souls saved. The good done by the open-air services had been so great that he would give up the chapel rather than those services. A school had been formed, which was conducted by one of the Scripture-readers; but their work had been interfered with by services being commenced in an adjoining building by the church clergymen half an hour before the time for their service. They had frequently been compelled to give up the rooms in which they had worshipped,

and were now under notice again to do so. If Independency succeeded, down must go the *Regium Donum*. Referring to the spirit shown by Roman Catholics to the Independents, he narrated an occurrence which had taken place under his own eyes, of a mob having of set purpose left untouched the Congregational premises in Donegal-street, and having smashed every pane of glass in the Presbyterian house near to it. He expressed his conviction that if the Irish Church had not been planted, and the people compelled to pay towards its maintenance, Ireland would at this day have been Protestant. There was not a Protestant minister in Belfast besides himself who dare enter a Roman Catholic house; this was because of his belonging to the Independent society, and to his not entering into political agitations. He trusted they would give their zealous support to the work, assuring them that greater results would in due time be apparent.

It was here announced that Mr. Cheetham had consented to his name being added to the list of non-resident members of the committee.

The Rev. Dr. EDMOND remarked that the exposition of principles and the details of facts to which he had listened were alike cheering to his heart. As a Presbyterian, he was glad to have that opportunity of washing his hands and the hands of all his brethren of the United Presbyterian Church of that which he always blushed to mention, the Presbyterian *Regium Donum* in Ireland. It was the privilege of the church of which he was a member to be able to say that they touched not a farthing of State money, and by God's grace they never would. (Cheers.) If there be any region where in doing God's work it was absolutely needful that they should stand clear from State support, it was in that very land of Ireland, which he thought of at the present moment as an opprobrium to this Christian empire—where there were being done in the name of the Government things which went to obliterate the distinction between truth and error—the Government dealing out money indiscriminately to whosoever was ready to accept it. There were Presbyterian Churches whose hands were clean in the matter of the *Regium Donum* on the soil of Ireland, and he was there as a sort of representative of that church—a voluntary himself, belonging to a voluntary denomination—a Scotchman on English ground, saying a few words on behalf of Ireland. How gratifying it would have been if instead of going to the State treasury and asking for a little to be added to their grant, the Presbyterians had begun to consider what barriers they were raising to the progress of evangelical religion by receiving it, and had decided to touch it no more at any and every cost. Had they under these circumstances sent a deputation to the Presbyterian or Congregational churches in Scotland or England, saying, "In the transition period from crutches to walking in our own strength, will you help us in our difficulty?" he would have stood up for them with all his might, and said, "So long as you need it, and we can give it, you shall have it." The resolution which he had to move spoke of prayer for the sister island. Why was Ireland called "the sister island"? He supposed it was because it was so fair, so capable of being made lovely. So it was, and it would be a lovely island, a gem of the sea; yes, that would be sparkling and glorious in the eyes of those who looked down from heaven. It was the lesser island of the two, also, and perhaps on that account they called it sister; but, certainly, there was an appeal in that name to this island of Great Britain, as much as to say, "You claim to be the stronger, cast the shield of protection and love over the lesser island, the sister island." Let them do by it as brave and hearty and honest brotherhood did by sisterhood let them send it a brother's love and the gifts that brothers bestowed on those they loved. It might assuredly be said of Popery, "This kind goeth not out, but by prayer and fasting." The difficulty was very great; were it in their own strength that they were to face it they might give up the enterprise at once, but he looked at the difficulty, he saw the giant pile towering to the sky, and he said to it, "What art thou, thou great mountain? before Zerubbabel thou shalt become a plain," for "not by might, nor by power, but by my Spirit, saith the Lord." It was lodged with them to invoke the Spirit. Prayer was the Christian's vital breath, but the marvel about it was that that vital breath of theirs was the power that was to bring down the vital breath of Jehovah, by which the desert was to rejoice and blossom as the rose, when Babylon the great should fall—and fall it would—the principal agent in contributing to its fall would be the meaning "how-long" of the souls beneath the altar, and the earnest petitions of God's people fighting the battle there. He moved the following resolution:—

That, humbly acknowledging all failure in our evangelistic enterprise to be from man, and all prosperity at any time attending it from God alone; this meeting earnestly invites the friends of Ireland to be more fervent and importunate in prayer for the outpouring of the Holy Spirit; so that upon the agents, the committee, and the supporters of this society, Divine power may rest, qualifying them to become by their united efforts, a greater blessing to the sister island.

The Rev. Mr. WILSON, from Ireland, seconded the resolution. He briefly but eloquently adverted to the lessons which might be gained even from failure, the expectation of those who sowed that they should reap, and the importance of the expressions contained in the resolution on the necessity for importunate prayer. The speaker then touched upon the poetic charm which rested upon the island, instancing the ejaculation of a little peasant girl to a gentleman who had befriended her, "May your heart be as deep as the ocean, and as light as the spray on its wave!" When the Catholics of Ireland looked upon that Protestant Church they remembered what foul wrong had been

perpetrated upon them. The Episcopal Church was the conquerors' flag floating over the people, who groaned under it every day of their lives. But whatever were the difficulties with which the work was surrounded in Ireland, the pure and simple Gospel was equal to deal with them all single-handed and unaided, and the more single-handed and unaided it went there the more quick and complete would be its work. In conclusion he depicted the past triumphs of the Church, and the coming time when Ireland should indeed be the "*Insula Sanctum*," and when the poetic charm of her people should throb in the common heart of its own Church.

On the motion of CHARLES JUPE, Esq., seconded by JAMES DOUGLAS, Esq., a vote of thanks was accorded to Mr. Cheetham for presiding.

Mr. JUPE, who occupied the chair during the latter portion of the proceedings, briefly spoke of the hopefulness which had characterised the speeches that had been delivered, and the pleasing nature of the report. He thought the condition of Ireland and Scotland respectively ought to show our statesmen the effects of people neglecting to act upon New Testament principles.

The Rev. W. TARBOTTON concluded the proceedings by pronouncing the benediction.

THE BOOK SOCIETY.

The Book Society for the Promotion of Religious Knowledge among the Poor held its annual *soirée*, at the London Coffee House, on Wednesday evening. The company, which was more numerous than usual, partook of tea and coffee at half-past five o'clock, and a few minutes before seven a public meeting was held, over which Captain Trotter presided, supported by the Rev. C. Bullock, Rev. J. B. Owen, Rev. B. Wallace, Rev. A. McAulane, Rev. Dr. Campbell, Judge Payne, and other gentlemen, representing various denominations of the Christian Church.

Before the proceedings commenced, the Rev. W. Tyler offered prayer.

The SECRETARY read several letters from clergymen and others, expressive of their regret at being prevented from attending the meeting.

The CHAIRMAN said he cordially sympathised with the important work done by the society. The more he saw of it the more he was convinced of its being eminently deserving of public support. It was delightful to see the present meeting, but he hoped that in future years the meetings would require five times the space for their accommodation. The institution was, and would continue to be, blessed of God. The society was founded for the purpose of disseminating the Word of God in its simplicity among the poor. Such a work ought and must prosper. The great work issued by the society, a work second only to the Bible—"The Pilgrim's Progress"—printed in large type, and beautifully illustrated, had an extensive and increasing circulation; and the society had further entered upon the remarkable enterprise which, he was sure, would be greatly supported by the British public, of printing and publishing an edition of the same work complete for one penny. The speaker concluded by calling upon

The Rev. I. VALE MUMFERY, the secretary, to read the 115th annual report. This showed that although the society was one of the oldest of the kind in existence, it had received but small support from the public, and made but little progress until within the last five years. Since then, however, its progress was steady and satisfactory. In 1861 the receipts were 4,190*l.* 13*s.* 8*d.*, whilst the income of the present year amounted to 8,525*l.* 5*s.* 9*d.* The committee nevertheless regret that even this comparatively healthy condition of the society's funds will not allow them to comply with the many pressing applications they are continually receiving for free grants of books. The treasurer's statement showed a balance of 172*l.* A considerable number of new subscribers had been added to the list; grants of books and tracts had been made to Sunday-schools, village libraries, and others, and 550 copies of an interesting and instructive volume by the Rev. Samuel Martin, had been presented to the city and home missionaries labouring in London and the neighbourhood. The society's magazines had greatly increased in circulation, especially the "*Mothers' Treasury*," a periodical for the homes of the working classes. The report further stated that the committee had recently resolved to accomplish what may safely be pronounced a wonder even in this age of cheap literature, namely, to issue a complete copy of the immortal "*Pilgrim's Progress*" for one penny. It is to be called the Sunday scholars' edition, and besides the entire matter of both parts, is to include a memoir of the author and a picture of John Bunyan in prison. The committee, anticipating an immense demand, have ordered paper amounting to many tons in weight, being determined to make the supply equal; and while their subscribers and friends can congratulate themselves that every poor child in the kingdom can be furnished with such a treasure for one penny, the committee are pleased to state that by the practical arrangements and plans which have been made by their manager, from whom the idea first emanated, this grand object can be accomplished not only without a loss but even with a profit to the society.

The Rev. R. WALLACE moved the adoption of the report, and the re-election of the officers for the year ensuing, the resolution being seconded by the Rev. T. ALEXANDER in a humorous address.

The meeting was subsequently addressed by the Rev. C. BULLOCK, Mr. T. B. SMITHIES, JOSEPH

PAYNE, Esq., the Rev. A. MAUSLANE, and other gentlemen, and a collection having been made, the proceedings terminated.

The society's numerous publications were exhibited around the room, and interesting statements made with reference to the good which had been effected by their distribution.

LADIES' SANITARY ASSOCIATION.

The annual meeting of the subscribers and friends of this association took place on Thursday at the Hanover-square Rooms; the Earl of Shaftesbury in the chair. There were also on the platform the Archbishop of Dublin, Lord Ebury, Sir Harry Verney, Bart., M.P., Sir Percy Burrell, Bart., M.P., and Lady Burrell, Dr. Lankester, Dr. Aldis, the Rev. Baldwin Brown, Dr. Waller Lewis, the Rev. Mr. Gillott, &c. The meeting having been opened with prayer by the Archbishop of Dublin, Sir HARRY VERNEY read the report of the committee, which gave an interesting account of the progress of the society, and described the vast amount of good which had been conferred upon the poorer classes by the various steps they had taken to meet the sanitary requirements of the time. The report proceeded to enumerate the many tracts which the society had distributed, and the lectures which had been delivered to working people under their auspices. For these the committee had received letters of thanks from the working men's clubs, and communications had also reached them from their various branch associations in the large provincial towns, showing that they had been eminently successful in their endeavours, but that they required a great increase of help to enable them to fulfil their mission to such an extent as they desired. The committee were anxious, during the year, to give grants of tracts to poor districts; to give at least as many lectures as they did last year, viz., eighty-three; to increase the gymnastic classes, to send out park parties, and to provide bread where necessary, and if possible, soup or meat during the winter months, at least in some of the ragged-schools situated in wretched districts where it is known that some poor children are obliged to fast from morning until evening. The committee would also be glad to give prizes for clean and tidy rooms, to encourage flower-shows, to establish nurseries, and to employ sanitary missionaries in London. But before any of these things could be accomplished it was necessary that they should receive a large addition to their funds. The statement of receipts and expenditure, from April 1st, 1864, to March 31st, 1865, showed that the former amounted to 554l. 14s. 0d., and the latter to 509l. 16s. 11d., leaving a balance in hand of 44l. 17s. 1d. This amount was now, however, reduced to 12l., which was all that the committee had to commence work with this year, and they were governed by a rule, "that in no case shall they incur expenses which cannot be met by the funds in hand." The report, on the motion of the Archbishop of DUBLIN, seconded by Sir PERCY BURRELL, was adopted, and a resolution to the following effect was proposed by the Rev. BALDWIN BROWN:—

That as the introduction of sanitary knowledge by means of lectures in mechanics' institutions and working men's clubs has opened a wide field of usefulness, and has everywhere been received with pleasure and gratitude, it is earnestly to be desired that this work should be continued and extended.

Dr. LANKESTER, in seconding the motion, gave some interesting results of his experience as a medical officer of health, and urged that it was highly essential that increased legislation for sanitary purposes should be carried into effect. The powers at present enjoyed by sanitary officers were not sufficient to ensure the removal of those nuisances and evils of overcrowding and uncleanness which led to disease and death, beginning in the poorer districts, and often travelling to the dwellings of the richest. He thought that the younger members of the medical profession who had the health and strength for the office ought to employ a portion of their time and energy in endeavouring to promote those incalculable benefits which it was the object of this society to confer. The motion was agreed to, and followed by other resolutions, urging upon the public the necessity for increased funds to enable the committee to carry out the laudable purposes of the association. The CHAIRMAN then addressed the meeting in an earnest and eloquent speech, observing that he should be sorry to see so valuable a society collapse, as he was fully convinced that amongst the many meritorious institutions in this metropolis, there was not one better deserving of support or directed to objects of a more important and salutary character. No permanent good could be done to the labouring classes unless their domiciliary condition was attended to; and however limited might be the sphere of the present Society's operations, he trusted that they would persevere in their noble and Christian-like duty. A vote of thanks to the chairman was passed, on the motion of Dr. Aldis, and the meeting separated with prayer.

WESLEYAN MISSIONARY SOCIETY.—The anniversary meeting of the friends and supporters of this association was held on Monday week, at Exeter Hall. Mr. F. Lycett occupied the chair, and was supported by the leading Wesleyan ministers of the country. The large hall and the platform were well filled. After singing and prayer, the chairman opened the proceedings by alluding, in touching terms, to the death of the Rev. Mr. Thornton, the President of the Conference, who had by his zeal and labours attained the highest position in the Wesleyan Church, but after the short space of seven months he had been gathered to his rest. The society had worked laboriously for half a century, and had sent hundreds of

missionaries abroad, who had spread the light of the Gospel amongst Jew and Gentile, and made some thousands of converts. He denied that their work had been fruitless in Sierra Leone; but they had there reaped abundant harvests, as well as in the West Indies, the Friendly Islands, Ceylon, Western, Central, and Southern Africa, in the Feejees; and they had great hopes of success in Italy, China, and other fields. He trusted these efforts would not be allowed to languish for the want of funds, especially after the blessings of plenty which had been showered upon the country, and of which the Wesleyans had had their share. It was to be regretted that the income had been much less than the expenditure, and yet none of the contributors had increased their amounts from the very commencement. The Rev. Dr. Hoole then read the report, which stated that the receipts for the past year had amounted to 141,899l. 15s. 3d., and the expenditure had been above 145,000l.; thus showing an excess of 4,000l. above the income. The report having mentioned that during the past year twenty-three new missionaries, some with their wives, had been sent to different parts, and also that there had been several deaths of missionaries, went on to state that there were at present in connexion with the society 4,659 chapels and other places of worship, 958 missionaries, 1,408 paid agents, 17,779 unpaid agents, 141,735 accredited members, 13,873 unaccredited on trial, and 140,584 scholars, pupils, &c. The report then entered at length into the operations of the society, in its various fields of labour, and congratulated the society upon the success which had attended these efforts. The Rev. Dr. Ethridge, of St. Austell, moved the adoption of the report, which was seconded by the Rev. G. Smith, and supported by the Rev. George Scott, and agreed to. The Rev. John Watson then moved that mission work, having its origin in care for the souls of men, without distinction for race or country, founded on faith in Christ and the love of all men for His sake, will be approved by them when carried on in dependence on Divine help, and will succeed only when accompanied by the promised aid of the Holy Spirit, secured by humble and persevering prayer. The Rev. Thomas Woolsey seconded the resolution, which was supported by Mr. Shillington, and carried. After some further addresses, a vote of thanks was passed to the chairman, and the meeting separated. The annual sermon was preached on Friday, in Queen-street Chapel, by the Rev. James Parsons, of York. It was a most eloquent and thrilling discourse.

THE CHURCH PASTORAL AID SOCIETY.—The anniversary meeting of this society was held on Thursday at St. James's Hall, the Earl of Shaftesbury in the chair. Among those present were the Bishop of Winchester, the Bishop of Carlisle, the Bishop of Ripon, Sir Fowell Buxton, and Dr. Kelly. The report read showed that the ordinary receipts of the society during the past year amounted to 46,478l. 18s. 11d., to which had been added a gift of 12,469l. 4s. 1d. from the late Mrs. Scott, and grants from the Bishop of London's Fund to the amount of 1,840l., making a total of 60,288l. 3s., which presented a total increase over the previous year's income of 15,742l. 2s. 7d. The year's expenditure had amounted to 43,622l. 12s. 2d., and with this sum additional Sunday and week-day services had been maintained, school-room and cottage lectures given, assistance afforded for the erection of churches and chapels, and rooms licensed for the celebration of Divine worship in districts receiving the society's aid. There were now 61 more grants than were reported last year, making in all 1,571 grants since the formation of the society, and benefiting a population of 6,986,958 persons. The Bishop of Winchester moved the adoption of the report. The parochial system, he urged, broke down if left to itself, and he could not uphold that system if there were not such means of supplementing its operations as were presented by this society. Sir Fowell Buxton seconded the motion. The Bishop of Carlisle moved a resolution, pledging the meeting to support the society, and expressing pleasure at the extension of its operations. The motion was seconded by the Rev. Mr. Thornton, supported by Mr. Richard Hoare, and also carried. The Bishop of Ripon then moved that the meeting rejoiced to witness the efforts now generally being made to relieve the spiritual destitution of the rapidly augmenting population, and thanked Lord Shaftesbury for presiding, and the Rev. Canon Boyd for preaching the anniversary sermon. The rev. prelate, in the course of a very able speech, showed that many new congregations had been formed in various parts of his diocese, and he said there were many unmistakable evidences that a deep attachment existed among the people for the Church of England, and if the clergy were only loyal there was nothing to hinder the Church from having an unbounded career of usefulness before her. The Rev. Mr. Carter seconded the motion, which was carried. The Earl of Shaftesbury, in acknowledging the compliment conveyed in the motion, referred in out-spoken terms to books written by clergymen on various controversial points. He urged that the only security for the loyal was to take their stand upon the principle handed down to them by their fathers, and maintain the Bible, from first to last, to be the Word of God. He wished, he said, that the prelates of the Church of England would enlist what he should call irregular forces for the preaching of the Gospel to the people, namely, by admitting as preachers those who could speak to the masses in their own language. This course had been adopted in the wisdom of the Romish Church, and that Church, by such means, kept large classes within her communion. He expressed his alarm at present appearances—not that he

was afraid of Tom Paine and his adherents, or of Pio Nono and his adherents. He was afraid of no external assault on the Church of England; but he feared traitors within, and the influence of the soft and pliable men who gave up point after point. It was to be feared that the educated classes were going deeply into Tractarianism or Neology; but he was satisfied that the great masses of the people, whom he knew did not love processions and embellishments, could be won to evangelical influences if the means within the power of the Church were used to this end. The remarks of the noble lord were warmly applauded.

THE CHURCH MISSIONARY SOCIETY.—On Tuesday the annual meeting of this society was held at Exeter Hall, under the presidency of the Earl of Shaftesbury. There was a very large attendance, and among those present on the platform were the Archbishop of Canterbury, the Bishop of London, the Bishop of Ripon, the Bishop of Huron, the Bishop of Grahams-town, Sir Brook Bridges, M.P., Lieutenant-Colonel Hughes, Lord H. Cholmondeley, and Sir R. Montgomery. The report was read by the Rev. J. Venn, and showed that there had been an expenditure over the income of 3,539l. 16s. 6d.; the ordinary income of the year being 144,464l. 18s. 9d., and the expenditure 148,381l. 7s. 3d. Local funds brought the income to 164,464l. The increased expenditure was in consequence of increased missions, and the deficiency had had to be made up by the special Indian fund. The society had now 150 stations, 201 European clergymen, and 77 native clergymen, 30 European lay agents, schoolmasters, and female teachers, and 1,983 native and country-born catechists. The report, which was exceedingly long, went on to detail the work carried out by the society. The Archbishop of Canterbury moved the adoption of the report, and expressed his admiration for this society, which, he said, had done good service for the Church. The report was of a somewhat checkered character, but it was on the whole encouraging, and the fact shown in it that in Africa native missionaries were employed was a refutation of the arguments of those who maintained that the negro was incapable of any higher religion than that of Mahomedanism. Canon McNeill seconded the motion, and in the course of a long speech urged upon all his hearers, both lay and clerical, to abstain from reading such literature as "Essays and Reviews." He said it was the clergyman's duty to preach that of which he had been convinced before his ordination, and not to enter upon speculations; and he mentioned several points now under discussion, and gave his views of them. The Bishop of London then moved the resolution to the effect that the meeting, having regard to the claims of the heathen world and the just expectation of the missionaries, acknowledge the solemn obligation to raise the society's income. He said it perhaps required a little courage after the eloquent speech of the preceding speaker for him to stand before them that day as a moderate man; but he had not forgotten the Apostle's injunction that our moderation should be known to all. He went on to show the good which was done by missionary enterprise, not only to the converts, but to those who carried the truth of the Gospel abroad, and he urged the necessity of those who were sent to India being thoroughly educated men, and versed in all the controversial points in order to deal with the shrewd natives. He concluded an earnest address by appealing to the public for more aid to this society, which, he said, was founding the pure form of the Church in many lands. The Rev. C. E. Oakley seconded the motion, which was carried, and, other addresses having been made, the meeting concluded in the usual manner.

EVANGELICAL ALLIANCE.—The May Meeting *sansée* of the Alliance took place at Freemasons' Hall on Thursday evening, and was attended not only by the members of the Alliance in London, but by many friends of Christian union from the provinces and foreign lands. The chair was occupied by the Hon. Wm. Ashley. After singing the Rev. Dr. Vaughan read selections from Scripture, and the Rev. Newman Hall offered the opening prayer. The chairman then spoke on the importance of manifested union among Protestants in this country and abroad. In regard to our own country he dwelt in terms of counsel and caution on the relations between Evangelical Non-conformists and Churchmen. As an attached member of the Church of England, he rejoiced that its standards gave no countenance to the monstrous assumption that there was no Church without an episcopacy. Pastor Cohen Stuart, of Rotterdam, proceeded to give information in regard to the religious condition of Holland, and went into details with regard to the general Conference of Christians from all nations proposed to be held in Holland next year. He concluded with a hearty invitation to English brethren to come over to them on that occasion. The Rev. Mr. Schrenke, missionary of the Basle Society on the Gold Coast, gave information in regard to the progress of missions among the negroes there strikingly at variance with the libellous statements of certain Anthropologists. In the Gold Coast Mission there were now six congregations with 956 members; schools with 810 children attending as regularly as in this country; boarding schools for girls; a college with eight native students; and a native agency of twenty-seven lay assistants. The social, moral, and intellectual condition of the converts stood in marked contrast to the degradations of heathenism, some of which he described. The Rev. Carr John Glyn (Witchampton), who has recently visited Italy, spoke of the first Bible Society meeting held at Naples last October. He took an encouraging view of the changes to be hoped for in that country from

the present free circulation of the Word of God. Some explanations then passed between Mr. M'Fie and the Rev. James Davis (secretary) in regard to the letter from Italy. Mr. Ashley having been compelled to leave during the addresses, Mr. A. N. Shaw succeeded to the chair. The proceedings closed with the doxology and benediction.

HOME AND SCHOOL FOR SONS AND ORPHANS OF MISSIONARIES, BLACKHEATH.—The subscribers and friends of this institution held their annual meeting on Tuesday evening last, at the London Mission-house, Blomfield-street. The chair was taken at half-past six by the Hon. Arthur Kinnaid, M.P. The general report was read by the head master, Mr. Lemon, B.A., and must have been very satisfactory to the subscribers, as the facts it stated respecting the successes of the pupils at the various university examinations showed unmistakably the efficiency of the education given in the institution. The financial statement showed a balance of nearly 200*l.* on the right side, the income of the year being 4,146*l.* 14*s.* 10*d.*, which had enabled the committee to meet all their engagements, pay off a loan due to the treasurer from previous years of 1,000*l.*, and come before their constituents with so good an account. The adoption of the report was moved by H. Dobell, Esq., and seconded by the Rev. J. Kennedy, M.A., of Benares, who spoke in the highest terms of the advantages his sons had derived from the institution. Speeches were also made by Revs. W. Teal, J. H. Budden, J. H. Hinton, M.A., C. Bailhache, and by J. Soul, Esq., secretary of the Orphan Working School; and the meeting closed in the usual manner.

FREEDMEN'S AID SOCIETY.—A meeting of the committee and friends of this society was held on Thursday evening at the residence of Dr. Hodgkin, Bedford-square, for the purpose of receiving a report from Dr. Tomkins, who had just returned from the United States, where he had interviews with the late President Lincoln, General Grant, Chief Justice Chase, the Hon. Mr. Sumner, &c. Sir T. Fowell Buxton, Bart., occupied the chair, and expressed the gratification he felt in taking part in the promotion of an object in which his father and grandfather were always deeply interested. Various letters, with announcements of subscriptions, having been presented, Dr. Tomkins proceeded to read his report, in which he described the particulars of his mission to the United States, and gave every assurance that the cause of the freed people in that country was progressing most satisfactorily. The learned doctor had travelled to Halifax, Nova Scotia, New York, Philadelphia, Baltimore, Washington, and numerous important places in the South, and had also visited many of the camps, schools, and soup-kitchens in various parts of the country. In every direction he found that the strongest sympathy was felt for the coloured population, and it was very gratifying to know that, amongst the most influential men, an undoubted disposition was shown to promote their emancipation and education. He had been honoured with interviews with Chief Justice Chase, the Hon. Mr. Sumner, Mr. Stanton, Andrew Johnson, of Tennessee, General Grant, and the late lamented President, and a profound sentiment was expressed by those distinguished persons in favour of the object sought to be accomplished by this society, Chief Justice Chase emphatically stating that his great desire was that, when the war should cease, the coloured people should enjoy, without distinction, all the rights of citizenship. In his conversation with Andrew Johnson he thanked that eminent person for the struggle he had made in behalf of the poor slave; and his reply was that he had only done his duty, and he hoped he should be ever able to do so. On seeing the late President, he told him that this society rejoiced in the emancipation policy of the Government, and hoped that ere long slavery would altogether cease to exist. The President replied that he desired to see the slaves emancipated in large numbers. To effect this object had been his policy, and would continue to be so. He found that the great characteristic of Mr. Lincoln was one which was generally observed in truly great and good men—vehement simplicity; and on taking his leave of him he was fully and firmly convinced of his disinterested patriotism and of the honesty and uprightness of his character. In regard to General Grant, he (Dr. Tomkins) was happy to say that his interview with him was a prolonged and most satisfactory one, the general affording him every facility for proceeding on his travels, expressing himself in very laudatory terms concerning the characteristics of the coloured troops, and indicating his high satisfaction at learning from him that "all the brains of this country were in favour of the North." Dr. Tomkins concluded his report by stating that in little less than twelve weeks he had travelled 11,500 miles in the fulfilment of his important and interesting mission, and he found abundant reason to believe not only that the slave races would become entirely free, but that they would be raised to the position of worthy and instructed citizens. A resolution was passed conveying to the doctor a cordial vote of thanks, and leaving it to the acting committee to consider the propriety of printing the report for circulation in America as well as in England. It was also proposed that an early meeting should be held at Exeter Hall, or elsewhere, to welcome Dr. Tomkins and Dr. Storrs, an earnest and eloquent advocate of the anti-slavery cause, who was present in the room. Dr. Storrs then addressed the meeting at some length, urging with much energy the indispensable necessity of educating the emancipated slaves, both male and female. On the motion of Mr. P. A. Taylor, M.P., seconded by Mr. W. Shaen, and supported by Dr. Underhill, a tribute of thanks was paid to the

chairman and to Dr. Hodgkin, and the meeting separated.

EARLY CLOSING ASSOCIATION.—On Thursday night, the annual meeting of the friends and subscribers to this association was held at the London Coffee-house, Ludgate-hill, under the presidency of Mr. Henry Thompson, of Mincing-lane, who observed, in opening the proceedings, that the society had been in operation for 18 years, and it was instituted for the purpose of reducing the hours of labour in places of business, encouraging the half-holiday system and the early payment of wages. At first it had very up-hill work, and for some years it was encumbered with debt; but more recently it had obtained much success not only in London but also in the provinces, as the report now to be submitted would show. Mr. Henry Walker, one of the secretaries, read the document, which supplied some interesting details of what had been accomplished during the past year. Shopkeepers in most of the leading business thoroughfares of the metropolis had adopted the early closing and the Saturday half-holiday. Linendrapers, smelters, grocers, cheesemongers, and in fact every branch of retail trade, were gradually coming round to the views advocated by the society. Milliners, dressmakers, and clothiers had also been induced to close their houses earlier, and, although not to the extent that could be wished, the society had been instrumental in diminishing Sunday-trading. The income of the year, including a balance of 78*l.* 5*s.* 6*d.* brought forward, had amounted to 957*l.* 17*s.* 4*d.*, of which 793*l.* 11*s.* 3*d.* was derived from subscriptions and donations. The income had proved more than sufficient to meet the demands made on the society, and the expenditure left a balance on hand of 56*l.* 18*s.* 2*d.* On the motion of Mr. Pittes, seconded by Mr. Burte, the report was unanimously adopted. Local organisation was strongly advocated, and it was urged that a more extensive canvass should be made amongst the smaller shopkeepers. It was stated that five local committees already existed, and others were in contemplation, with the view of bringing the movement to bear upon low neighbourhoods. The board of management, the treasurer, auditors, and secretaries, were re-elected, and a vote of thanks to the chairman closed the business of the evening.

Poetry.

THE HOUR OF NORTHERN VICTORY.

(From the Spectator.)

Roll not a drum, sound not a clarion-note
Of haughty triumph to the silent sky;
Hush'd be the shout of joy in ev'ry throat,
And veil'd the flash of pride in ev'ry eye.

Not with *Te Deums* loud and high Hosannas,
Greet we the awful victory we have won,
But with our arms revers'd and lower'd banners
We stand—our work is done!

Thy work is done, God, terrible and just,
Who lay'st upon our hearts and hands this task,
And kneeling, with our foreheads in the dust,
We venture Peace to ask.

Bleeding and writhing underneath our sword,
Prostrate our brethren lie, Thy fallen foe,
Struck down by Thee through us, avenging Lord,
By Thy dread hand laid low.

For our own guilt have we been doomed to smite
These our own kindred Thy great laws defying,
These, our own flesh and blood, who now unite
In one thing only with us—bravely dying.

Dying how bravely, yet how bitterly!
Not for the better side, but for the worse,
Blindly and madly striving against Thee
For the bad cause where Thou has set Thy curse.

At whose defeat we may not raise our voice,
Save in the deep thanksgiving of our prayers,
"Lord! we have fought the fight!" But to rejoice
Is ours no more than theirs.

Call back Thy dreadful ministers of wrath
Who have led on our hosts to this great day;
Let our feet halt now in the avenger's path,
And bid our weapons stay.

Upon our land, Freedom's inheritance,
Turn Thou once more the splendour of Thy face:
Where nations serving Thee to light advance,
Give us again our place.

Not our bewildering past prosperity,
Not all Thy former ill-requited grace,
But this one boon—Oh! grant us still to be
The home of Hope to the whole human race.

FANNY KEMBLE.

25th April, 1865.

The number of patients relieved at the Hospital for Diseases of the Heart, 67, Margaret-street, Cavendish-square, was 172 during the week.

HOLLOWAY'S OINTMENT AND PILLS.—Fear not. Though surrounded by circumstances disadvantageous to health, these remedies, if properly applied, will out short fevers, influenza, inflammation, diphtheria, and a host of other complaints, always lurking about to seize on the weak, forlorn, and unwary. The superiority of Holloway's medicines over others, for subduing disease, has been so fully and widely proved that it is only necessary to ask the afflicted to give them a trial, and if the instructions folded round them be followed, no disappointments will ensue or dangerous consequences result. In hoarseness, and ulcerated sore throat, the ointment should frequently be rubbed on the neck and top of the chest; it will arrest the increasing inflammation, allay disquietude, and gradually cure.

Postscript.

Wednesday, May 10, 1865.

YESTERDAY'S PARLIAMENT.

THE EDMUNDS CASE.

In the House of Lords, Lord REDDESDALE moved series of resolutions in reference to a clause in the report of the Edmunds committee expressing regret that the Edmunds pension committee had not acted upon their general knowledge of the circumstances under which Mr. Edmunds was retiring, and reported against the pension. The resolutions moved by the noble lord vindicated the pension committee. He declared that at the time the report was presented he did not know there were any circumstances which ought to prevent Mr. Edmunds receiving a pension. He therefore thought no blame ought to have been cast on the committee. After a long discussion the resolutions were negatived.

Lord WINFORD presented a petition from Mr. Edmunds, complaining that he had not had a fair hearing before the committee, and praying that his pension might not be withdrawn before he had had an opportunity of answering the allegations against him. Earl GRANVILLE believed it was utterly impossible for Mr. Edmunds to rebut the allegations against him. He therefore moved a resolution to withdraw the pension, which was agreed to.

The House adjourned at ten minutes to nine o'clock.

In the Commons, in reply to Mr. Whalley, Sir G. GREY said the Government had no intention of bringing in a bill to prevent such clergymen as the Rev. Mr. Wagner, of Brighton, from holding preferments in the Church of England. As to Mr. Wagner's refusal to answer questions relating to the Road murder, no doubt the matter would receive full attention when the case came on for trial.

On the resolution of the debate on the Azeez Jah petition, the ATTORNEY GENERAL suggested that it would be as well to give Mr. Mitchell an opportunity of producing exculpatory evidence. He therefore would advise that Lord R. Cecil's amendment for referring the matter back to the committee should be accepted. Mr. C. FOSTER acquiesced in this suggestion. After some discussion the amendment was agreed to, and Mr. Mitchell's petition was ordered to be referred to the committee.

COMMUNICATION WITH RAILWAY GUARDS.

Sir W. GALLWAY moved:—

That it is the opinion of this House that the safety of the public requires, pending the report of the Royal Commission, some immediate provision should be made for compelling railway companies to make arrangements for establishing a communication between guards and passengers.

He contended there was no mechanical difficulties in the way of making such communication, and he urged that railway directors should be compelled to do their duty in the matter.

In the course of a lengthened discussion, Mr. MILNER GIBSON said that the railway companies pledged themselves to adopt some plan of communication between guards and passengers. He believed the plan which would be adopted would enable a passenger to call the attention of a guard, but would not allow the guard to go to the passenger. The guard might then stop the train at the next station. It would not be safe to give a passenger the power of stopping a train, and as railways were constructed it would be impossible to have a platform running along the side of the train.

The motion was withdrawn.

Mr. AYTON moved for a select committee to inquire into the operation of the Acts for the regulation and inspection of mines and the allegations of the miners in respect thereto. Agreed to.

The other business was disposed of, and the House adjourned at a quarter to eight o'clock.

The Prince of Wales arrived in Dublin on Monday, and had an enthusiastic reception. Yesterday he opened the Exhibition. The scene is described as having been very brilliant.

The Lambeth election took place yesterday. Alderman J. C. Lawrence was returned without opposition. The hon. gentleman's opinions are those of an advanced reformer. A high tribute was paid to the character and public services of the late Mr. Williams.

The Emperor Napoleon has paid a visit to Millanah, an Algerian town some fifty miles south-west of Algiers, and had an enthusiastic reception there.

General Mouravieff, who obtained such an odious renown during the Polish insurrection, has been relieved of his duties as Governor of the Western Provinces, and gratified with the title of Count of the Empire.

It is stated in Vienna that Prussia's reply to the note of Austria in reference to the port of Kiel, accepts in principle the proposal of compromise made by Austria, which is that a portion of the Prussian marine should be transferred to Kiel, and a corresponding reduction made in the Prussian army of occupation in the Duchies.

MARK-LANE—THIS DAY.

Fresh up to our market, to-day, the arrivals of English wheat were very moderate. For all qualities, there was a steady demand, and Monday's currency was well supported. The condition of the samples was good. With foreign wheat, the market was very moderately supplied. There was continued firmness in the trade for all qualities.

TO ADVERTISERS

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TO CORRESPONDENTS.

"A Countryman."—Next week.

* Several articles of news are unavoidably crowded out this week.

The Nonconformist.

WEDNESDAY, MAY 10, 1865.

SUMMARY.

THE miscreant who assassinated President Lincoln is dead, having perished by a shot in a barn, set fire to by his pursuers in a remote district of Virginia. The death of Wilkes Booth was as theatrical as his life. He was not a Southerner, though imbued with pro-slavery sentiments, and could only think of dealing with abolitionists by violent means. The letter he has left behind him shows how easy it is to exalt vanity and selfishness into public virtues, and the continued cursing, through his last hours, of the American Government, which had done him no personal wrong, and the head of which had shown him individual kindness, reveals his true nature. His accomplice Harrold was taken alive, and the man who assailed Secretary Seward on his sick bed—now happily fast recovering—is also in custody. But we trust the suspicion that the foul plot was hatched in Canada will prove to be unfounded.

Sherman, the commander to whose military genius the suppression of the rebellion is so largely due, is in disgrace. He had concluded a convention with Johnstone, conceding terms which had been repeatedly rejected by the late President, and assuming the functions of the Executive. The arrangement was promptly and unanimously disallowed by the supreme Government, and the great Federal general is virtually cashiered. Johnstone will now have to surrender* on terms less favourable than those granted to General Lee, and the victorious chief, who it was hastily thought might become his country's dictator, is by his usurpation of powers unauthorised by the constitution, reduced, almost without a protest, to the status of a private citizen. Clearly there is no fear that the United States will ever become the prey of a military despotism. In the most critical moments of her history, there has been exhibited by her citizens a conservative loyalty to the Constitution which throws new light upon the working of the Democratic Republic.

The Emperor Napoleon is now in Algeria inspecting that French colony and receiving the homage of settlers and Arabs alike. His proclamations to both, though expressing fine sentiments in well turned periods, indicate that Algeria is to be governed by the sword. On the authority of the Koran, he calls upon the natives to recognise the decrees of Providence—that is, the superior power of forty millions of Frenchmen to that of two millions of Arabs.

Last week the Prussian House of Representatives summarily rejected the Military Organization Bill, which aims at moulding the army according to the Royal wishes, by an almost unanimous vote. No particular sensation has been caused by this event, and no *coup d'état* has yet followed. The dead-lock in Prussian politics has become a normal state of things, and will perhaps last as long as the Government can raise money independent of the Legislature. It would seem as though the King could not do without the Parliament, which nevertheless thwarts the royal will. Prussian politics are an enigma. We must give it up.

There seems to be no doubt that Signor Vegezzi, as the envoy of the King of Italy, has concluded a personal arrangement with the Pope, by which his Holiness is to be allowed to fill up

* A telegram has been received this morning announcing Johnstone's surrender.

the vacant sees in Tuscany and Naples, to restore the deposed bishops in the provinces which have passed from his rule, and reserving for the King the right of episcopal nomination in Piedmont and Lombardy. The transaction appears to have been effected without French interference, and the head of the Catholic Church and the Sovereign of Italy have become better friends. Some permanent compromise of their respective claims will probably be now effected, which will enable the Pope to remain at Rome, and stop the needful ecclesiastical reforms in Italy. The bill for secularising convents has, indeed, already been withdrawn. The Ultramontanists at Rome, the ex-King of Naples, and the Liberals throughout Italy, are equally dissatisfied with the negotiations which are being carried on through the medium of Signor Vegezzi.

The second week in July is spoken of as the time fixed for the general election, and the preliminary preparations are being prosecuted with great energy. Not the least interesting of the coming contests will be that for one of the seats for Oxford University. Mr. Gladstone's friends are rallying to his support—the High-Church heads of houses and clergy being almost unanimous in his favour. Whether he will be opposed by Mr. Gathorne Hardy or Lord Robert Cecil is not very clear, but the utmost efforts of his supporters will be needed to neutralise the numerical preponderance of the country clergy, who are believed to be generally hostile to his claims.

Notwithstanding a wretched and abortive Fenian demonstration on the plains of Clontarf, the Prince of Wales has been received with great popular enthusiasm in Dublin. Yesterday he officiated with becoming state at the inauguration of the Dublin Exhibition, which, according to all accounts, is a remarkably successful and beautiful exposition of Irish industry, and affords striking evidence of the material progress of the sister kingdom. When it comes to the test, the Irish are always found to be loyal to the Throne, and it is probable that the Prince's visit, will in many ways, have a salutary effect.

PARLIAMENTARY REFORM.

THE debate in the House of Commons on the motion for the second reading of Mr. E. Baines's Bill for the extension of the borough franchise, brought to a close, on Monday night, by an adverse division, whilst it displayed uncommon ability, set a final seal of dishonesty on the present Parliament. The drift of it may be described in few words. It was an elaborate apology by those who have political power for refusing to part with any portion of it to those who have it not. The intellectual power put forth in support of "things as they are" was of the highest order—and, it is a remarkable fact that when men of cultivation are interested in showing "how not to do it," they are sure to exhibit their mental resources in the greatest perfection. There is a certain homeliness and commonplace in the movements of those who govern themselves by ordinary rules—brilliance is to be looked for in those who depart from them. Men who walk along a beaten path never tax their physical powers to the same extent as men who, like Blondin, walk a tight rope—but, while they do a much more sensible thing, they must resign all pretension to compete for the admiration which is always excited by a perilous feat dexterously done. A sophist is more striking than a philosopher, and an attempt to veil a flagrant offence usually calls forth a fuller display of verbal logic than any effort to enforce an obvious obligation.

Without disparaging the intellectual ability of those honourable members who, in the late debate, maintained that a representative body ought to reflect the decision of the represented, and that they who had been specially elected to carry a Reform Bill ought not to have taken their seats under false pretences, we must admit, what was to have been naturally expected, that the most daring, the most ingenious, the most astounding feats of oratory, were displayed by those who undertook to prove that they were justified in betraying the trust which had been confided to them, and in setting aside the verdict of their own constituencies. It required more than ordinary audacity to venture upon the game—but, when ventured upon, it required all but superhuman effort to play it without irremediable loss. To have done so on the question of Reform is the boast of the most wonder-working speakers in opposition to any new settlement of that question. They have not so much convinced the majority, as furnished plausible reasons for that majority's doing what they wished to do. They have beautifully veneered a rotten article, and made it look respectable to all such as desired to keep it. They have enlisted in their favour the enthusiasm of the present House of

Commons, because the present House of Commons craved, above all things, to have their wrong made to look right. They may even succeed at the coming election with the existing constituencies—because the existing constituencies prefer in their hearts to monopolise political power. But this is not statesmanship. Nations may submit to be jockeyed for awhile, but, in the long run, are never governed by jockeyship. In a community like ours, the broad maxima of "oughtness," if we may be allowed the word, cannot be permanently set aside by the most consummate abilities—and, oftentimes, the nearest approach to success in this direction, is but a step from the direst failure.

It is not a little instructive to note how precisely the same arguments which were made to do duty in opposition to the Reform Bill of 1832, and which subsequent experience has shown to be utterly fallacious, are reproduced on the present occasion by the very parties against whom they were then urged, happily in vain. "You have no natural right to the franchise," was then, as now, an answerable, except by the counter-assertion, "but we ought to have it." You are entitled only to "good government," was the cuckoo cry of those who had to those who had not the instrument of political power in their exclusive possession—the reply was, "but who is to decide what Government is good?" and the event has proved that the present constituent bodies have taken a much broader and truer view of that question than did the pre-existing one. "You are essaying under the guise of Reform, blindly, rashly, and senselessly to initiate a revolution," used to be the objection of the Eldons, the Peels, the Crokers, the Wetheralls, to Lord John Russell's proposals. Those proposals were at length embodied in law. We have had a peaceful revolution—but who will dare now to say that it was either blind, rash, or selfish? "You have no right to enfranchise one class because it is intelligent, while by so doing you disfranchise another which is more intelligent still?" Precisely the reason urged against giving the suffrage to the ten pound-householders—namely, that "it would operate to deprive a higher class of voters of political power in order to give a monopoly of it to the lower." "The class of voters proposed by the Bill will be more numerous than all those at present in existence combined—therefore, the old constituencies will be swamped and the new ones enthroned in their places." Well, but were the old constituencies swamped under the old Reform Bill? and do numbers prevail against education, intelligence and wealth? All these fears, entertained quite as reasonably by the old boroughmongers as they now are by renegade Whigs, and philosophical admirers of "our glorious constitution in Church and State," were overruled, and the history of the country since that period shows that they were wisely overruled. Why are we to quail before them now?

What are the broad facts of the problem before us? They are these—Whereas once political power was monopolised by "the upper ten thousand," it is now shared by the commercial and trading classes, to the great advantage of both—the former class, however, although much the less numerous, still retaining the preponderant influence. The working classes are now more completely excluded from the franchise than ever the middle-class had been, than even they themselves were prior to the Reform Bill. It is assumed that to repeat the experiment of 1832 will be to surrender into the hands of the half-million or so of new voters who would thereby be admitted within the pale of the constitution the entire control of the Government—that they would have the same political creed, act together for the same political objects, and, by superior organisation and mutual good faith, would beat all the influences which education, rank, wealth and tradition would bring into the field. Does experience sanction any such expectation? Does common sense justify it? Does the barest knowledge of human nature allow of its possibility? A half-million voters, the poorest, and, on the hypothesis, the least intelligent on the register, are to neutralise the political preferences of the existing million voters, the House of Lords, the Government, the Crown—to unsettle property, to overthrow tried and ancient institutions, to convert old England, in fact, into their exclusive heritage? What preposterous rubbish! the more preposterous because it is second hand, and fished up from the obscurity in which it was deservedly buried, merely to screen from notice an inexcusable evasion of duty!

And the Government, what do they say? how are they about to act? As they have done all along. They have no principles, no intention, no plan, of their own. They wait to hear what the country wants. If it compels them to move,

they will move as little as possible. They voted with Mr. Baines because they did not wish it to be thought that they are opposed to all Reform. They smile upon it, and betray it—make cold speeches in its favour, and give promotion to those who trample it underfoot. They will have their reward—but whether it will be just what they expect, time alone will show.

FREEDMEN'S AID SOCIETIES.

It was not untruly said by "Historicus" in the *Times* the other day that the American civil war had merged into a social revolution. The exact process by which this fundamental change will be brought about is not yet apparent. That it will be thorough—that it will end in the break-up, if not the exile, of the slave oligarchy—that it will open a new prospect of industrial activity and advancement to the "white trash"—and that it will entail a disturbance to its very foundations of society in the South, as well as long years of individual if not sectional suffering and misfortunes over at least one-third of the States of the Union—is almost inevitable. The late President was appalled at the magnitude and complexity of the problem which awaited solution when the Confederate military organisation was broken up. He would have left much to the influence of time, and the action of natural causes. The new President is more confident and unyielding. He would cure with relentless promptitude, and by the unsparing application of vigorous remedies, the accumulated social evils of half a century's growth; and the present state of opinion in the North probably favours his rough-and-ready policy. Mr. Johnson's last speech on this momentous subject points to revolutionary changes. When he says that the rebel leaders must be punished and impoverished, their social position destroyed, and loyal men recompensed at their expense, he suggests measures of proscription which would embrace within their scope almost the entire slave aristocracy. It is neither more nor less than reconstruction from the foundations upwards—a transfer of the soil from its former possessors to new proprietors.

It is as yet too early to examine the justice and wisdom of a policy thus dimly defined, the obstacles it is likely to encounter, and the perils that surround it. But we may assume that the abrogation of state rights in respect to slavery, the immediate abolition of that accursed institution, and the recognition of free labour as a fundamental basis of the American Republic, are embraced by it. That is the question which specially interests Englishmen opposed to servile labour. A great social revolution is impending—has indeed begun. Whatever may be the fate of Southern slaveowners—and however much to be pitied, they have brought it on themselves—we cannot but desire that America may ere long be purged from the foul disease which was corrupting her whole frame, and that the transition of the negro from slavery to freedom may involve a minimum of suffering, an as little disturbance as possible of industrial pursuits.

Long before the Southern Confederacy was overthrown emancipation had begun. A million or a million and a half of slaves were set free by President Lincoln's proclamation and by the progress of the Federal armies, and this vast mass of human beings, mostly refugees, was thrown upon the North for protection and subsistence. This heavy responsibility, though added to the enormous sacrifices entailed by a gigantic war, was nobly sustained. Freedmen's Aid Societies, like Sanitary Associations before them, soon overspread the Free States, and the myriads of destitute negroes thrown upon Northern benevolence were fed, clothed, and partial employment found for them. But the task became too onerous for the benevolence of the overburdened Free States, and help was asked at the hands of English philanthropists. We also have our Freedmen's Aid Societies, which have done something in this meritorious work of relieving the necessities of a race who were the innocent victims of a desolating war, and had obtained freedom without immediate means of making it available. But it can hardly be said that help was given in proportion to the claims upon a people who monopolised the credit of being the special protectors and friends of the African race. A large proportion of Englishmen, who could most effectually show their sympathy in a practical form, were too passionately wedded to the slaveowners' war to separate the cause of the emancipated slave from that of his deliverer. The glare of Confederate prowess blinded them to the writhings of their victims.

By the downfall of the Confederacy the whole question assumes a new aspect both in England and America. Events have assuaged the fierce-

ness of partisanship among ourselves, and the assassination of President Lincoln has called forth the sympathy of united England for united America. The predominant feeling in this country at the present time is to forget the past, with all its dissensions and heartburnings, and hold out the right hand of friendship to a resuscitated nation, our kinsmen in blood and language. Could we more effectually and gracefully follow up our recent demonstrations of fraternal feelings than by the proffer of such assistance as we can give in mitigating the evils and lessening the unavoidable miseries which must for a time follow the emancipation of the negro race? The condition not of one but of four millions of slaves is about to be changed, and we devoutly hope, to be elevated. They are to be soon transformed from chattels into men—raised from a state of abject bondage into that of free and responsible beings. But it is a revolution that entails much present hardship and misery upon hundreds of thousands—so sudden and wide-spread, as to be beyond the unaided resources of their American deliverers. On the general principles of humanity, therefore, we are called upon to succour the distressed. But there are special reasons why our generous feelings should, in this case, have full play. By assisting the negro race—the emancipated slaves—to pass through the wilderness to the Promised Land with as little suffering as possible, Englishmen will do something to clear their country of the stigma of dishonour which the introduction of slavery into America and its continuance for the sake of supplying their market with cotton, have fastened upon them, and to vindicate their later claims to be regarded as the champions of the oppressed. The support by us of the Freedmen's Aid Society—the object of which all along has been purely philanthropic, without regard to sectional differences—affords a ready means of giving practical expression to our moral obligations as well as our benevolent impulses. Nor can it be doubted that the result of anything approaching a national subscription on behalf of the emancipated slaves would be most beneficial in strengthening the cordiality of our relations with the United States and promoting peace and mutual co-operation in the cause of freedom. It would be a return, in the most acceptable and becoming form, for the generosity which sent nearly 20,000*l.* to Ireland in her extremity, and, more recently, fed the starving operatives of Lancashire. It would vindicate our sincerity in the cause of free industry, and would do something to promote the success of that great experiment, which will perhaps ring the death-knell of slavery throughout the world.

NOTES OF THE SESSION.

MR. BAINES has had the opportunity of testing the feeling of the expiring House of Commons on Parliamentary Reform, and of giving hon. members the chance of redeeming their pledges. The discussion on the motion for the second reading of his Borough Franchise Bill, which is in reality only a clause of the Reform measure abandoned by the present Government in 1860, occupied the whole of last Wednesday's sitting. Mr. Lowe was the hero of the day, and his elaborate argument against further organic change on the ground that the successive Parliaments which have sat since the Reform Bill have passed a series of beneficent measures unparalleled in the history of legislative assemblies, was greeted with rapturous applause. No Minister spoke on that occasion, and there was an obvious desire to adjourn the debate *sine die*. This, however, would have been disastrous to the Government on the eve of a general election, and, after due consideration, Monday was fixed upon for the final discussion on the question.

On that evening there was a crowded attendance, and a debate which called forth the intellectual powers of conspicuous members. In the convenient absence of the Prime Minister, and the significant silence of the Chancellor of the Exchequer, Sir George Grey became the mouthpiece of the Government. The Home Secretary was more animated than usual. He took credit for his own zeal for reform, and laid the responsibility of the failure of the Government measure of 1860 at the door of the House. Still his assertion that that Bill was thrust aside, by frequent adjournments, in spite of "the repeated protests and entreaties of the Government," was saluted with ironical laughter. Ministers, says Sir George, are still favourable to an extension of the suffrage, but are not prepared to accept Mr. Baines's Bill, or to pledge themselves to any definite plan. The following is the policy of the Government on the question, as announced by the Home Secretary, and interpreted by the inarticulate comments of the House of Commons:—

We are not pledged to, and we do not intend to ask

the support of the country as the advocates of, a great measure of Parliamentary Reform. (Ironical cheers.) I wish to be explicit. (Renewed cheering.) It would be idle to get up and say that we would introduce a certain measure when we do not know what may be the opinion of the next House of Commons upon the subject (laughter and cheers), or to commit ourselves irrespective of the opinion of the House and of the opinion of the country to propose a large measure of Parliamentary Reform, which the House may be as disinclined to pass as it was before, and which the country may not desire. We should gladly avail ourselves of any such persistent and overwhelming expression of opinion upon the subject as the hon. member for Halifax says is essential to the passing of a bill, but we hold the principles which I have endeavoured to express—(laughter)—and we are not prepared to go to the country as the advocates of a measure of Parliamentary Reform without reserving to ourselves a discretion to act upon that matter, as upon all others, as the interests of the country may require. (More laughter.)

Mr. Stansfeld replied with much ability and conclusiveness to Mr. Lowe's sophistries, showing that the opponents of reform were promoting class distinctions by separating the working population from the rest of the community, that not only good government but security for good government was required, and that self-government could only be obtained by allowing the people to exercise political rights. But Mr. Horsman's bold advice, brilliant paradoxes, and elaborate vindication of the course which the House of Commons had pursued in reference to reform, were much more to the taste of that assembly than Mr. Stansfeld's logical demonstrations or temperate warnings. The drift of Mr. Disraeli's speech, like that of Mr. Horsman, though both have supported, and the latter has initiated, a Reform Bill, was favourable to the perpetual exclusion of the working classes from constitutional privileges, not because they are unfit to exercise the franchise, but because they are numerous. Mr. Baines's Bill was rejected by 74 votes in a House of 502 members, and among the majority are the names of 30 members usually classed as Liberals. But the hostility of the House to the Bill, and to Reform generally, was very inadequately expressed by the division.

The Edmunds scandal has come to an end. The report of the Lords' committee did not recommend that the pension to that unfaithful official should be cancelled, and only mildly censured the Lord Chancellor for his "error of judgment" in withholding the information of Mr. Edmunds' guilt, which would have prevented the House from granting it. Last night, however, Earl Granville on the part of the Government proposed that the pension of 800*l.* made to Mr. Edmunds should be rescinded, and though one or two peers feebly protested, the motion was carried *unanimously*. The Lord Chancellor throughout the discussion maintained an impassive silence, which the critical remarks of several speakers on the discreditable part he had taken in this disgraceful business did not break.

CROSSHOBLED.

A MONTH ago, some of our readers probably understood this word much better than we did. We made its acquaintance for the first time on a very dark night in March, while riding on horseback through some curiously intricate Lincolnshire lanes. "They were very good roads," as a farmer remarked, "for any one as *knowed* them." Whereupon the story of Columbus and his egg occurred as a natural topic of conversation, for the farmer kindly insisted on walking half a mile in the capacity of guide, lest what were no doubt extremely good roads to him should prove wrong roads for us. To our agreeable surprise, he turned out to be very well read in the story of Columbus, the chief incidents in which he went over, as we paced along together in the dark. One expression which he used was a novelty:—"Mistaking the clouds for dry land, as he did! it was that as crosshobled 'em so."

What was the general notion attached to this phrase it was easy to see. We were at a loss to understand, however, whether it was a compound of our friend's own invention, or a term in actual and customary use. Was the word an accident, a wail—what a humourist whom we need not name might have called "an orphan on the dictionary's side"? Or had it a regular descent and genealogy, tracing up its ancestry perhaps to the game of cross purposes, or the fashion of cross gartering? Thanks to our excellent farmer's opportune interposition, we arrived in due time under the very pleasant and hospitable roof towards which we were bound, and our host (who evidently knew a great deal about local etymologies of all kinds) enlightened us over the supper-table on the subject of crosshobbling. This was the name really given, he explained, to a very common practice. The owner of a horse, let us suppose, wishes to let his horse feed on a common, or by a way-side, not at liberty altogether, but with a freedom rather of the Austrian or

the Turkish type. The subject of a mild and yet vigilant surveillance may walk about, and lie down, and eat his fill of green grass, but he must not fancy himself his own master, or there must be some means of undeceiving him, and of getting him back under bit and bridle, if he does. The instrument of despotism in this case is a cord, with which the owner or master fastens together (not over tightly) two of the horse's legs. Moreover, the process is considered more conducive to the prisoner's comfort, or to his safety, or to both, when the cord is applied crosswise, or obliquely: that is, to use the terms strictly appropriated to the several limbs of the noble beast, either the off fore leg must be tied to the near hind leg, or the near fore leg to the off hind one. We hope we are not spoiling what appeared to us a very clear exposition by any blunder or forgetfulness of our own. This would be more an occasion for regret, because we feel grateful to our unseen guide (it was far too dark to make out his face) and to our host, who interpreted for him afterwards, both for a new word, and a word which has come back very frequently to our recollection since, as a useful, or at all events a suggestive, one.

For example, we had heard a great many reasons, urged by one or two nervous and apprehensive persons, who took far more interest in us than we deserved, why we ought by no means to undertake a journey by night through the aforesaid intricate lanes. "We should fall into the ditch; we should miss our way; we should be out all night." All their arguments might have been triumphantly summed up in this one highly expressive term, or at least clinched or crowned by it, that both horse and rider would be quite sure to find themselves crosshobbled by the cross-roads and the cloud of night; and, indeed, but for the good offices of our guide, crosshobbling would, in all probability, have been our fate.

It occurred to us, in reading the report of a debate which took place soon afterwards in the House of Commons, that the Chancellor of the Exchequer must have felt himself (if he happened to hear the word) very effectually crosshobbled on that occasion. To admit that an institution is a great anomaly, (not to say a grievous abuse, and then (to have to deprecate any attempt to abolish or abate it, implies a condition of mind in which one limb of thought pulls against another, in a manner far more restrictive and embarrassing than agreeable. This was Mr. Gladstone's situation when he had to make his speech lately on the Established Church of Ireland. Not all the orator's ability and eloquence availed much to disguise the singular and unhappy cord of contradiction which crossed his logic and tied up his judgment.

If we turn our gaze for a moment on the past, there is one period of English history, that which immediately succeeded the Revolution of 1688, which at once rises to view as illustrative of crosshobbling on a large scale. The national life abounded at that epoch in institutions or in tendencies, each of which was clogged and shackled by some inconvenient and inevitable opposite, or it seemed as though one set of the nation's limbs were fettered in their movement all the more provokingly, as the other set grew powerful and free. Language was daily being perfected as a vehicle of thought, and some of its higher and more delicate capabilities for the first time brought out; and yet every day, too, imaginative power and creative thought seemed to grow feebler and more scarce. The Act of Toleration became part of the law of the land; and never, perhaps, was there a coarser, fiercer spirit of intolerance than prevailed in some ranks of society. Or if the state of parties be considered, our readers will remember how Lord Macaulay paints, in his favourite antithetic manner, the involuntary game at cross-purposes which went on from the beginning of the dynasty of the House of Hanover, till the accession of George the Third. The theory of the Tories was crosshobbled by the fact that if they stood forward too demonstratively for the prerogative, they were sanctioning in effect the doctrine of the right of resistance and of revolution, in which the reign under which they were then living was based. The Whigs were in a very similar situation; for how could they, without throwing a greater weight into the scale of monarchical power than consisted with Whig theories, support vigorously constitutional doctrines of which the monarch himself, or his title to be an English monarch at all, was the very rallying-point or practical centre?

In the smaller, and yet very large and varied world of personal character, most of us know instances in which ambition and indolence crosshobble each other, or "I dare not" waits upon "I would." Which is the more humiliating, and well-earned dilemma,—that of people who desire a large circle

of friends, but whose hard and penurious ways, instead of attracting friendship, repel: or that of persons who, with very few servants and a small income, insist on attempting a display far beyond their means? How the latter may expose and crosshobble themselves is amusingly shown in an account which all who have read Sydney Smith's Life will remember, of a certain state dinner-party in the country, at which he was one of the guests. First of all, it turned out that the soup had been mistaken for dirty water, and thrown away. Next, the haunch of venison, which had been specially mentioned in the cards of invitation, was not simply "high," but in far too advanced a stage of chemical change to admit of being eaten. Finally, after an ominous pause between the first and second courses, the climax came in the bursting into the room of a ploughboy, who had been pressed into extraordinary service in the kitchen, expostulating pathetically, "Please sir, has Betty any right to leather I?"

If a test at all severe were applied, we fear very few of us would be found to be without one or two threads of crosshobbling contradiction running through our minds;—this resolve hampered by that weakness, or such another principle perpetually pulled back by some foolish or base inclination. Our very inclinations and wishes are not always at one with themselves or with each other, and the mook balance struck between life in the country and life in the town, by Touchstone in the play, is a not extravagant parody of a great many of our discontents and unreasonable desires:—"In respect that it is solitary, I like it very well; but in respect that it is private, it is a very vile life. Now in respect it is in the fields, it pleaseth me well; but in respect it is not in the court, it is tedious. As it is a spare life, look you, it fits my humour well; but as there is no more plenty in it, it goes against my stomach. Hast any philosophy in thee, Shepherd?"

Religious Intelligence.

THE FREE CHURCHES OF LONDON AND CHRISTIAN WORK.

XIV.

HARE-COURT CHAPEL, CANONBURY.

Hare-court Chapel is one of the many peculiar links between ancient and modern Nonconformity—but an ideal rather than a material link. As far back as the times of the Commonwealth it had a "local habitation"—very retired, as was then the wont—in Aldersgate-street, not very far distant from where the General Post-office now stands. Its first minister was the Rev. George Cookayn, spoken of in an ancient historical record as "a prime leader in his preachings in Oliver's time." An unbroken succession of faithful pastors of the Church may be traced from that time to the present; the last settled minister in the City Hare-court Chapel being the Rev. William Sterne Palmer, who died in 1832. The drifting of the population of London from the centre to the circumference that has been going on for a quarter of a century past, left Hare-court Chapel, like many other ancient sanctuaries, high and dry; and it became necessary that the church should be transferred to a more populous and promising district. The London Congregational Chapel-building Society, which has done so much towards the erection of new places of worship in the metropolis, had purchased a freehold site in Paul's-road, Canonbury, one of the rising suburbs of London, and commenced the erection of a new Independent chapel. Before its completion negotiations were opened with the friends at Hare-court, which resulted in a cordial arrangement for the transfer of the property on the payment of 3,800*l*. The proceeds of the sale of the Aldersgate-street Chapel and property, aided by the liberal contributions of Christian friends in Canonbury and Highbury, supplied the means of purchase, and the little and dwindling church in Hare-court found a new home—retaining an honoured name, and starting afresh with some thirty members belonging to the old place.

Such were in brief the circumstances under which the Rev. Alexander Raleigh, of Glasgow, where he had succeeded the venerable Dr. Wardlaw, commenced his pastorate at Hare-court Chapel, Canonbury, in 1859. The growth of the new church, under its efficient, popular, and devoted minister, was rapid and continuous; aided, no doubt, by favourable circumstances. In the six years of its existence in Canonbury, the church has increased from thirty-two to 637 members, only a small proportion of whom have been received into fellowship

from churches in the immediate neighbourhood. The rest have been gathered in by a first profession, or from other parts and sections of the Universal Church. Hare-court Chapel will accommodate about 1,400 people, and is crowded to its utmost capacity at the Sunday services.

Tried by the pecuniary test, the result is equally satisfactory. The following is a summary, during the year 1864, of the contributions of Dr. Raleigh's congregation, which, we are assured, cannot be called a rich one:—

	£	s.	d.
London Missionary Society	175	1	0
Colonial ditto	66	14	2
Tract Visiting and Benevolent Society	149	5	10
Milton-road Chapel and Schools	250	4	1
Ditto Schools	59	11	0
City Mission—Elder-walk, Lower-road	80	0	0
Elder-walk Ragged-schools	103	17	0
Building Fund, Elder-walk	470	4	2
Dorcas Society	84	3	3
Missionary Working Society	12	10	3
Juvenile ditto	4	2	2
Evangelical Continental Society	30	11	0
Classes for the Young, for Missionary Ship	32	7	3
Organ Fund	580	13	3
Psalmody Class	21	2	3
Sundry collections not in foregoing statement—			
New College	45	18	5
Mission School, Walthamstow	45	0	2
Home Missionary Society	17	13	9
Irish Evangelical ditto	17	13	8
	126	6	0
Subscriptions (ladies) for new pulpit, about	70	0	0
Bermondsey Evangelistic Mission	230	4	0
Incidental Fund	655	1	8
Sacramental Fund	212	5	7

£3,352 5 3

This amount is exclusive of pew-rents, which would swell the aggregate to more than 4,350*l*. During the six years of Dr. Raleigh's ministry, the total receipts from all sources have been nearly 20,000*l*. It will be observed that, apart from contributions to foreign and colonial and home missions, this liberally-disposed congregation contributed last year near upon 1,500*l*. for educational and evangelistic work in the neighbourhood of Canonbury, and in these various operations more than 160 persons have been actively engaged. It is natural enough that a congregation of such materials (to a great extent middle-class mercantile men), and in such a district as Canonbury, should subscribe a large sum in the aggregate. But the people have been educated in the habit of giving, and there is an established rule to have a public collection on the third Sunday in each month for some ecclesiastical or benevolent purpose.

The brief history of Canonbury Chapel admirably illustrates the extent to which our Free Churches, when imbued with the right religious spirit and well organised, may become the centres of a wide-spread religious influence. When first established, there were not around it the materials for a Sunday-school of the usual character. But Sabbath afternoon classes were set on foot, chiefly designed for the young of the congregation in the immediate neighbourhood, who are so well trained in Christian principles that they have contributed among themselves no less a sum than 80*l*. in the last four years for missionary and benevolent purposes. A more promising field for a genuine Sunday-school was soon found in Milton-road, Hornsey New Town, a new district adjoining Newington-green, and already covered with houses. Here a school of some three hundred children, taught by thirty-five teachers, has been gathered together. The building was made available as a preaching station, and has now become a branch church, with all its varied agencies, over which the Rev. H. R. Cooke was last year appointed the recognised minister. Milton-road Temporary Chapel is not yet strong enough to walk alone, but its present lack of resources is made up by the friends at Canonbury.

In another and more distant and destitute locality, the Hare-court Church have started a mission agency. About two years ago some of its members engaged the Rev. J. Sinclair to act as an Evangelist in Bermondsey, on the south of the Thames. In this ill-favoured district, familiar to the traveller by the South Coast Railway, some dilapidated premises were taken.

The house (says the Hare-court Report for 1864), was set apart for the use of the minister and his family; the stable was converted into a schoolroom, and the hay-loft into a place of worship. These premises were opened in December, 1863. In about three months a church was formed, which consisted of eighteen members, many of whom had never been in fellowship with any church, and they have since continued to act consistently with their profession. By-and bye the people began to express a wish to have their place of worship altered and enlarged, so as to render it more tasteful, and at the same time more accessible. This was accomplished three months ago, and a great part of the labour required in doing so was on this, as on the former occasion, done by the people themselves. The material being procured, they freely lined the walls, laid the flooring, and made the seats, all working willingly.

In this homely place of worship, situated in Alfred-

street, Mr. Sinclair is working acceptably, and has a good congregation on Sunday evenings, and the people last year, in addition to the value of their labour, contributed nearly 40*l.* towards their own chapel.

For a much longer period Dr. Raleigh's church have been carrying on a mission at Elder-walk, a portion of that miserable district on the right side of the Lower-road, Islington, which is so much affected by costermongers and working people of a similar grade. Here also, in close proximity, is the Ward's-place Ragged-school and Mission, conducted by members of the Rev. H. Allon's Church. There is ample room for both agencies—the population around Elder-walk alone amounting to some two thousand souls. The place is a moral waste, which is thus briefly characterised:—

Scarcely a family attends a place of worship, and the Sabbath is merely a day of lounging, gambling, and dissipation to very many. It is composed partly of day-labourers and artisans, some of whom might be very differently circumstanced; but the greater number of the very poorest classes—old people, and widows with large families, many receiving parochial relief. When we say thus much, and add that the house accommodation is of the worst kind, and the rents exorbitantly high, we have a very grave and important element in looking to the character of the people, both parents and children. A large number are Roman Catholics, who are fanatically prejudiced against receiving any spiritual teaching except from their own clergy.

A walk through this wretched locality, say on a Sunday afternoon, is adapted to depress, for the time being, the most hopeful mind. You may see in the faces of the people, as they sit at their windows or lounge about their door, or overflow into the Lower-road, collecting around the public-houses which minister to their evil habits, the evidences of want, squalor, and vice. In one place we noticed forty or fifty youths clamorously engaged at "pitch and toss"; in another men and women, with the repulsive marks of drunkenness stamped on their countenances; in a third, wretched, tawdry girls who have sunk to a still lower depth. It is a place where the power of the Gospel as a remedial agent must be fully tested, and where the varied agencies established by neighbouring Congregational churches find abundant scope. Dr. Raleigh's people evidently do not despair. The exigencies of the case have only called forth their zeal and patience. They have planted themselves permanently here—their provisional Ragged-school having been replaced by a new building, costing 500*l.*, which was opened last autumn free of debt. If comparatively little impression can be made upon the wretched adult population—though even in this direction there are evidences of good being done by the labours of a City missionary and Bible-woman, the periodical visitations of some fifty members of the Canonbury congregation, and the reforming influence of Mothers' meetings—the young may be trained to a new life. Will be, by the blessing of God—may we not say? Day by day about a hundred ragged children, and Sunday after Sunday as many more, not excluding some adults, are brought into a new atmosphere of religious and moral discipline, at a time when their tender hearts are most susceptible to good influences; and, apart from this humanising process, they are taught to read and to write, to sew and to save. The results of such systematic training, however real, are necessarily slow to show themselves. They will appear "after many days." Meanwhile, it is impossible that the Christian love and benevolence of more than a hundred members of the Church at Canonbury, acting through their various agencies, can fail to exercise a renovating influence over the entire neighbourhood. In looking for tangible results, here as elsewhere, there is one consideration to be borne in mind, which is thus referred to in one of the Hare-court reports:—"However much effort may be put forth for the evangelisation of this neighbourhood, it must be borne in mind, that although very much may be accomplished, the district itself will in a large measure retain its present features. The good effected removes itself to localities better adapted for its growth and continuance, and gives room for those on whom the work has to be begun again at the beginning." Dr. Raleigh's people have almost from the beginning supported a City Missionary to labour in this benighted district. But in this, as in many other cases which have come under our notice, difficulties have arisen owing to the stringent rules that restrict the free action of the agents of the City Mission in preaching the Gospel, and the church at Canonbury have been obliged to meet the exigency by appointing a missionary of their own.

We have selected Hare-court Chapel for special notice as one of the best illustrations of a working suburban church. The facts recorded above justify, we think, this honourable distinction. The friends at

Canonbury give evidence of the expansiveness of vital Christianity. Within themselves they seem to have all the elements of spiritual prosperity. Beyond their own boundaries, they have planted the two promising branch churches referred to, and have assisted to start a third in the Seven Sisters-road. And they have besides taken in hand a pauperised and heathenish district wherein to sow the seeds of Divine truth and civilisation, without any prospect of denominational glory.

WANSTEAD, ESSEX.—About twelve months since the friends of Congregationalism opened a room for public worship, kindly lent them by the Court of the Worshipful Company of Weavers. The committee of management have now cordially invited the Rev. B. Beddow, late of Newbury (Berks), who having accepted the invitation will proceed at once to the formation and constitution of the church. A chapel to cost about 2,200*l.* is to be immediately commenced, towards which the first subscription list shows a total of 800*l.*

Correspondence.

FRANCE.

ALLIANCE OF THE FREE AND EVANGELICAL CHURCHES.

To the Editor of the Nonconformist.

SIR,—The following circular has been translated, and is forwarded to you at the request of M. Burnier, the President of the Alliance of Free and Evangelical Churches. It is earnestly desired by him and by the members of the committee that a wide circulation may be obtained for it throughout our country, and that our journals and magazines, as well as the committees of our great societies, may aid in making known the existence and claims of this confederation of free churches. It is unnecessary for me to commend to your attention and sympathy the object explained at large in the accompanying document. Permit me to refer, however, to one fact that has struck my own mind in reference to the manner in which our friends on the continent are accustomed, by the very name they assume, to assert their church life and equality. They do not style themselves Dissenters or Nonconformists,—terms which appear to me to involve a confession of inferiority to those with whom we disagree. I maintain that we most strongly consent and assent to all the church canons contained in the one and only Law-Book, and any with whom we may differ in opinion are as much Dissenters from us as we from them. We desire to conform to all the laws of that kingdom which is not of this world, and if there are those who have substituted or added another rule or code supported by foreign power, they surely are as deserving the name of Nonconformists as ourselves. Is it not true that the communities in our own land which acknowledge the sole Headship of the Lord Christ in His own Church should plainly assert their equality by the very name they bear? "The Free Churches of Britain" would be a designation that might, without any assumption of superiority, remind those who submit to human interference in spiritual matters that they are, if churches, yet churches in bonds. These thoughts have been suggested by the name chosen by this proposed Alliance, as well as by the usual designation of our sister churches in this land, "Les Eglises Libres."

Permit me to embrace this opportunity of commending to your notice a valuable little weekly paper, the *Archives du Christianisme*, edited by the Pasteur Théodore Monod. It is the only weekly organ that I am aware of which advocates our common Free Church principles, and it contains early information in reference to matters bearing on the prosperity and progress of evangelical truth. It may be obtained for about 9*s.* per annum, of Mr. N. Cotes, 30, Cheapside, and at the "Agence Protestante Française," 5, Osnaburgh-street, Regent's-park.

Apologising for thus trespassing on your space, and leaving the document subjoined to speak for itself, believe me to be, dear Sir,

Yours truly,
THOMAS BARON HART.

Paris, April 24, 1865.

[Translation.]

ADDRESS

To all churches wheresoever, which acknowledge the sole Headship of the Great God and our Saviour Jesus Christ.

Grace, mercy, and peace be given unto you, from God our Father, and from Jesus Christ our Saviour.

An alliance between churches, free and independent of the State, in different lands, has existed already for some years. First regularly founded in 1860, it was successively adopted by the Union of the Churches of France, by the Evangelical Church of Geneva, by the groups of Free Churches in the cantons of Neuchâtel and of Berne, by the Free Church of Elberfeld, by the Evangelical Missionary Church in Belgium, and by the Evangelical Free Church in the Canton de Vaud. The first conference of the allied churches took place at Geneva in 1861. Unforeseen delays in the preparation of documents, and then the long sickness and mournful decease of the beloved and ever-lamented Frederick Monod, have occasioned an interval of three years between our first and second conferences, the most recent having been held in Paris on the second of this month. Hence it happens that we are not till the present time carrying out the decision of 1861.

Churches of our Lord.—We present for your consideration, and we commend to your prayers, the Alliance, the original draft of which is now submitted to you. We dare even to ask for your adhesion.

The Evangelical Alliance, by its imposing assemblies in London, Paris, Berlin, and Geneva, has shown to the world the spiritual union which exists between Christian men, notwithstanding a few diversities of belief. Is it not desirable that another alliance beside that referred to, less extensive, perhaps, but not less intimate, should proclaim the spiritual unity which exists between Chris-

tian churches, notwithstanding the diversities of their organisation, if only they are at once free and evangelical? It has been a beautiful sight to behold, gathering from the four winds of heaven, thousands of brethren, with no other bond but that of their personal faith, to hold communion on the grand subjects of morality and religion. Will it be less so when we shall see assembling the official representatives of all evangelical churches which acknowledge in religious matters no other authority than that of Jesus Christ. We have learned already that territorial distinctions, diverse nationalities, and varying idioms present no insurmountable barrier between individuals animated by a common faith. Has not the time at last arrived when, without ignoring our geographical and ecclesiastical distinctions, we should, as churches, acknowledge our common origin? And, once more, if the Evangelical Alliance has accomplished great and good works in Tuscany, in Spain, and elsewhere, although in its constitution these were not contemplated, may we not also hope that this Alliance of our churches will be employed by our Lord to carry out some of His purposes of mercy towards His people?

Churches of our Lord, our Alliance is but at its commencement, but the Scripture bids us not despise the day of small things. Will you, then, in the name of the Lord Jesus, our Prophet, our Priest, and our King, lock into the subjoined declaration of the Alliance, and take it into your serious consideration? It is with confidence in the excellence of the enterprise, and it is also with the humility that becomes them in addressing you, that the undersigned brethren, the Committee of the Alliance for the present year, place this document in your hands; it is, moreover, with many heartfelt prayers for the ecclesiastical bodies and for the congregations whom this manifesto will reach,

Signed at Morgues, Canton de Vaud, Switzerland, December 27, 1864.

President, L. BURNIER, formerly President of the Free Church, Canton de Vaud.

Vice-President, L. BRIDEL, Pastor at Lausanne, formerly President of the above Synod.

Secretary, E. TERRISSE, Pastor at Pampigny. Assessors, L. CENTURIER, Pastor at Rolle; H. BERTHOUD, Pastor at Morgues.

ALLIANCE OF EVANGELICAL CHURCHES FREE AND INDEPENDENT OF STATE CONTROL.

In the name of the Father, of the Son, and of the Holy Spirit, one God, blessed for evermore, Amen.

1st. The churches which form amongst themselves this Alliance, professing the same faith and animated by the same spirit, desire to manifest and to draw closer the bonds which already unite them to each other in fraternal love, each church at the same time preserving its own constitution and the plenitude of its individual liberty.

2nd. Without desiring to substitute any new confession of faith in place of those of the churches of the Alliance, the articles of their common belief may be briefly summarised as follows:—

Man is born in sin, incapable of doing good in God's sight, and is a child of wrath and under the curse. Salvation comes from the eternal and free love of the Father; it is procured for us by the expiatory sacrifice and the intercession of the Son, and it is communicated by the Holy Spirit, who regenerates the sinner by uniting him to Jesus Christ through faith. That Spirit dwelling in his heart, spreads peace there by the assurance of the entire remission of his sins. He enfranchises, He guides, He consoles, by means of the Word, which He Himself has given. He seals and preserves the believer to the day of the appearing of the great God and our Saviour Jesus Christ. The sinner redeemed by so great a price is bound to glorify God with his body and his spirit, which are the Lord's; walking in holiness, without which no man shall see His face, and deriving strength required for his course in communion with Him who has said, "My grace is sufficient for thee."

The faith of our churches is thus, in all essential points, the faith which was proclaimed by all the churches of the Reformation. Like them we have and we desire no other rule than the Divinely-inspired Scriptures of the Old and the New Testaments.

Those churches which accept the above résumé of doctrine can be at once received into the Alliance, and those also which prefer to abide by their own confession of faith, provided only that such confession shall be deemed satisfactory by the conference.

3rd. The churches dwell thus in the communion of the Universal Church of Jesus Christ, and strive to re-establish its primitive unity; a unity which is interrupted in proportion as the world has invaded the Church—a unity which can and ought to be restored in the bosom of churches composed of disciples submitted to the Word of God, and bound to each other by one common faith, one common hope, one common love.

4th. In order to attain this end, two things appear to them to be necessary:—

(a) Each church must be in a position which permits it to conform itself entirely to the prescriptions of the Word of God, and ought, consequently, not to accept in relation to spiritual matters of any authority other than that of the Lord Jesus. There is an incompatibility between the entire spiritual liberty which a church should possess, and its administration by the State. A church, however, while rendering to God the things that are God's, is bound also to render to Caesar the things that are Caesar's.

(b) The churches of Christ ought not to remain isolated from one another, as it regards fraternal love and Christian activity. They are bound to ally themselves for mutual edification, and for the promotion of the glory of their one Saviour and Head.

5th. In this spirit, and with these convictions, a real alliance (in which the separate constitution of each church remains inviolate), is formed amongst those churches who may desire to unite in it, and who conform to the following conditions:—

(a) Participation in the articles of faith expressed in the second article above.

(b) The exercise of discipline in conformity with Scripture, both as to the admission of members and the censure of those who act unworthily.

(c) The recognition of the special ministries instituted by God in His Word, while acknowledging the universal priesthood of believers.

(d) The engaging in active effort according to their ability for the spread of the Gospel of Christ.

6th. On questions in dispute between Christians equally sincere and equally submitted to the Word of God the allied churches will bear with each other as to differences comparatively secondary—e.g., as to the mode of baptism, and the conditions under which it ought to be administered.

7th. In allying themselves on the basis of these principles, the churches keep in view as their grand design to propagate and to develop true piety within their own bosom.

8th. To this end they would put themselves in communication with one another by means of regular fraternal conferences, which shall take place in localities as central as possible, and in which the churches shall be represented by delegates.

9th. If any work proposed to the conference shall not receive the assent of all the churches present, it may, notwithstanding, be undertaken by those who approve of it.

10th. The conference will appoint at each of its meetings a president and vice-president, and one or two secretaries.

It will name also before separating a permanent committee of — members, whose duty it shall be to attend to all that concerns the Alliance in the interval between one meeting and another, and to convoke the next conference in harmony with the resolutions that may have been agreed on.

The mode of voting shall be regulated according to the importance of each church or each group of churches.

11th. On the demand of three churches the above articles may at any time be submitted to a revision.

RESTRICTIONS ON MARRIAGES.

To the Editor of the Nonconformist.

SIR,—Can you inform me, through your columns, whether the "Table of Kindred and Affinity" in the Common Prayer-book, wherein the parties mentioned are prohibited from marrying, is compiled from the Statute-law, or the Regulations of the Church of England. If the former, what Act of Parliament is it? It does appear to me that in some cases the restrictions are most absurd, especially where there is not the least tie in blood. A man is allowed to marry his uncle or aunt's daughter, or a woman her uncle or aunt's son, where, in my opinion, the kindred is much too near, but when the relationship is far more distant the Prayer-book forbids the union. Two instances have lately come under my notice where marriages, I consider, were unjustly stopped. A respectable man, advanced in years, a widower, had given notice of marriage with a female of equal respectability and age; both were Dissenters, and their characters unexceptionable. On the superintendent-registrar inquiring if they were related to each other, he was told that the woman was a niece to the man's deceased wife; and, on the authority of the Prayer-book, the certificate was refused! The other was where a widow wished to marry her deceased husband's nephew, and a similar refusal was the consequence. There was certainly no kindred in either of these cases, yet marriage is allowed between first cousins. I shall feel obliged for any information you can furnish, being anxious to know if Dissenters are to be thus controlled by the Prayer-book.

April 21, 1865.

A DISSENTER.

Foreign and Colonial.

THE CIVIL WAR IN AMERICA.

WILKES BOOTH SHOT—CAPTURE OF HIS ACCOMPLICE.

Advices have been received from New York to April 28.

Wilkes Booth has been shot dead in Maryland while resisting capture. His accomplice, named Harold, was captured alive. Mr. Stanton reports that Booth, and Harold, his accomplice, were chased from a swamp in St. Mary's County, Maryland, to Garrett's farm, near Port Royal, on the Rappahannock, by Colonel Baker's detectives. The barn in which they took refuge was fired. Booth was shot and killed. Harold was captured. Booth's body and Harold are now in Washington. The following further particulars have been received:—

It appears that Booth and Harold, dressed in Confederate uniforms, reached Garrett's Farm several days ago. Booth was wounded. In conversation he denounced Lincoln's assassination, and said that the rewards offered would doubtless be increased to half a million. The Garretts, when arrested, asserted that they did not suspect it was Booth. Canadian bills for a large amount were found upon him. Harold remains uncommunicative. Booth was shot through the head; he lingered for three hours. His foot also was injured, and he used crutches. The cavalry who surrounded the barn summoned Booth and Harold to surrender. The latter seemed inclined to acquiesce, but Booth accused him of cowardice. After the barn was fired Harold surrendered, but Booth shot at the cavalry sergeant, who returned the fire, and killed him. It is supposed that Harold is an accomplice of the assassin who attacked Seward. Dr. Mudd, of Maryland, set Booth's leg, and supplied him with crutches. Mudd had been arrested. Booth's brother, Junius Brutus, had also been arrested.

Mr. Stanton had announced that he had received information that the murder of the President was organised in Canada and approved of in Richmond. He says the assassin who attempted Mr. Seward's life is now in prison, and is believed to be a St. Alban's raider. It is believed that Booth fell from his horse and fractured his leg on the night of his escape from Washington.

Booth had left behind him, in the care of his brother, amongst various bonds and samples, a very curious letter in vindication of the act he was meditating. It is a curiously fanatical document on behalf of slavery and the South. He refers to his pride in aiding in the execution and capture of John Brown, and says, "I thought then, as now, that the

Abolitionists were the only traitors in the land, and that the entire party deserved the same fate as poor old Brown, not because they wish to abolish slavery, but on account of the means they have ever endeavoured to use to effect that abolition." "Looking at African slavery from the stand-point held by the noble framers of our Constitution, I for one have ever considered it one of the greatest blessings, both for themselves [the blacks] and us, that God ever bestowed upon a favoured nation." Though fanatical, the letter is entirely sane, and the letter of a man with culture. It is curiously penetrated with the deeply-rooted idea of the South—for the last ten years at least—that all the aggressions of slaveholders to extend slavery are noble, all the aggressions of Abolitionists to extirpate it diabolical. He signs himself, "A Confederate doing duty upon his own responsibility."

SHERMAN'S TERMS OF ARRANGEMENT DISALLOWED.

Sherman concluded a truce to negotiate with Johnston an amnesty for all the Confederate armies. The Government, however, disapproved Sherman's action, and ordered the immediate renewal of hostilities. Grant had arrived at Raleigh, terminated the truce, and assumed the direction of the movement against Johnston. The terms arranged between Johnston and Sherman, subject to the ratification of their respective Governments, were as follows:—

Forty-eight hours' notice to be given of the renewal of hostilities. The Confederate armies to be disbanded and deposit their arms and public property in the State capitals, subject to the action of the State and Federal authorities. The Federal Executive to recognise the State Government. The Supreme Court to decide upon the legitimacy of the conflicting State Governments caused by the war. The Federal authorities to guarantee to the people civil and political rights so long as they obey the laws. Finally, a general amnesty to be proclaimed, and the war to cease.

The Federal Government disapproved of Sherman's proceedings as an improper assumption of authority. His agreement, it was considered, practically acknowledged the rebel Government, prevented confiscation and the punishment of rebels, and would enable them to re-establish State Governments with slavery. It might also render the Government responsible for the rebel debt, formed no basis for a lasting peace, and would enable the rebels to renew the war when their strength was recruited.

Johnston was notified of the termination of the truce, and informed that a military convention could not entertain civil matters.

Halleck had ordered Meade, Sheridan, and Wright to push forward and cut off Johnston's retreat, regardless of orders from any one except Grant, on the ground that Sherman's agreement bound his command only. Canby and Thomas had been ordered to push the enemy in every direction. Sherman was, it was said, aware of Mr. Lincoln's assassination before concluding the agreement with Johnston.

The newspaper correspondents assert that Johnston offered to surrender on the same terms as Lee, but Sherman claimed full powers and granted more favourable conditions. The press generally stigmatised Sherman's proceedings. Some hint at his action being treasonable; others censure Stanton for the severity of his remarks concerning Sherman.

OTHER MILITARY NEWS.

General Canby reports that he captured in Mobile and the defences on the west side of the bay 150 guns, 1,000 prisoners, and 3,000 bales of cotton. Unofficial accounts state that altogether 3,000 guns, 20,000 to 30,000 bales of cotton, and several gunboats, were captured at Mobile. A blockade-runner with 1,000 bales of cotton on board, was captured up the river. Smith's corps is marching on Montgomery.

The army of the Potomac remains in the vicinity of the South-side Railroad. Nearly all Mosby's command, including the officers, except Mosby himself, had surrendered.

Kirby Smith's army was said to be disbanding.

General Halleck's command embraces the department of Virginia, the Army of the Potomac, and such parts of North Carolina as were not occupied by Sherman. General Ord retained his command for the present, but was to report to Halleck. The Government has furnished passports and passages to Halifax to those officers of Lee's army who desire to leave the country.

The Confederates burned 94,000 bales of cotton before evacuating Montgomery.

EX-PRESIDENT DAVIS.

Mr. Stanton was said to believe that Sherman's suspension of hostilities would enable Davis to escape to Mexico or Europe with the plunder of the Richmond banks and other accumulations.

It is reported that Jefferson Davis was at Hillsboro' during Sherman's negotiations and wrote the terms of Johnston's surrender. Other accounts say that Davis had previously left Hillsboro' for the Trans-Mississippi Department, escorted by 200 cavalry. According to the rumour not considered trustworthy he crossed the Mississippi at Turkey Bend on the 16th inst.

A Richmond banker has received information that Davis is having specie estimated at from 6,000,000 dols. to 13,000,000 dols conveyed in wagons south from Goldsboro'.

MISCELLANEOUS.

Mr. Secretary Seward and his son were better. The former was said to be approaching convalescence.

Gold was 47½ per cent. prem. at the last advices.

Mr. Lincoln remains laid in state two days at Philadelphia. On the whole route from Washington there were great popular demonstrations of mourning. At New York the remains laid in state in the City Hall, and were conveyed thence to the depot, en route

for Albany, followed by the largest procession ever assembled in New York, including the foreign consuls, detachments of military, and large numbers of citizens and coloured people. Masses of people lined the streets through which the procession passed. In the evening religious services were held by all the sects in New York. A meeting was also held in Union-square, at which Mr. Bancroft delivered an oration.

The Attorney-General had given an opinion denying the right of paroled Confederates to take up their residence or to wear the Confederate uniform in the loyal States.

Paroled prisoners had been ordered to divest themselves of their uniform.

The Governor of Western Virginia is said to have been instructed to establish a State Government, and assemble a loyal Legislature in Richmond.

FRANCE.

The Emperor reached Algiers on the 3rd inst., and met with an enthusiastic reception. On the same day was issued a proclamation to the Algerian colonists, in which he urges them to become attached to the land in which they live as to a new fatherland, and to treat the Arabs as their fellow-countrymen. "We," says the Emperor, "must be the masters because we are the more civilised"—a very Caesarlike and questionable proposition; but he adds in a more liberal spirit, "we must be generous because we are the stronger." The Emperor was making excursions in the neighbourhood of Algiers, and appeared to be much enjoying himself.

In Thursday's sitting of the Corps Législatif the debate upon the bill for calling out 100,000 men as the contingent for 1865 was resumed. General Allard said it had always been the dream of competent men in France to have 600,000 men at the disposal of the Government, and this dream had been realised under the Empire. To this it was replied by several speakers that the governments to which the general alluded had always been practically wise enough not to raise such a large number. General Allard begged the deputies to observe the distinction between the "disposable" and the actually "effective force." The latter, he said, did not amount at this moment to more than 400,000. As to the 100,000 annual contingent, he represented it as merely nominal, and cited figures to show that in reality only 35,000 recruits were raised every year. Viscount Lanjuinais, contradicting the Government orator, made out that not 35,000 but 93,000 was the actual number after all proper allowances and deductions. M. Picard, who supported an amendment for reducing the contingent from 100,000 to 80,000, said that General Allard's arguments went to show that the latter figure was not higher than the former—"an extremely difficult proposition to sustain." M. Glais Bizoin objected to the present system of recruiting, mainly on the ground that the long-service system tended to create a military "caste," which was dangerous to the liberties of the country. He grappled very ably with General Allard's figures, urging, as a most serious consideration, the fact that the present laws of recruiting had most seriously deteriorated the population of France. Although the whole number of the recruits annually voted might not actually be called under arms, they were obliged to remain unmarried so long as they were liable to serve. The consequence was that the healthiest men in the country could never marry till they were 27 or 28, and then they very often did not marry at all. The refuse of the army—lads of weakly constitution or with organic defects—were alone free to marry early, and these inferior men were mainly the progenitors of the rising generation. It was to this that he attributed the indisputable fact that the standard of height of Frenchmen was steadily declining, as recruiting statistics showed. The very large number of 64 members opposed the bill, which was, of course, carried.

ROME.

The Times correspondent repeats with emphasis that the Pope and Signor Vegezzi, spite of all rumours, have come to an arrangement, which is virtually if not officially settled, and is as follows:—

His Majesty will present the bishops for Piedmont and Lombardy, observing as regards the former the conditions of the old Concordat in force in that country, and as regards Lombardy the Concordat which was established with the Emperor of Austria. As to the old Pontifical States, the sees in them being filled, no question need be entertained for the present. The bishops, who were preconized in 1863, will be allowed by Victor Emmanuel to take possession, and the future be left open to discussion when the necessity arises. As to Naples, Tuscany, and Modena, the Pope declares that the presentation of bishops in those countries cannot be exercised by the fallen sovereigns any longer. The Pope does not, however, transmit the right to Victor Emmanuel, but the King, instead, yields it to the Pope, with the understanding, which is agreed to, that the bishops for those States shall not be preconized before the names have first been made known to the King of Italy. You will observe the diplomatic juggle which is practised in order to preserve the appearance of firmness and consistency on the part of his Holiness, though any one must be blind not to see that the arrangement virtually amounts to an acknowledgment of Victor Emmanuel as King of the States above-named; and as such it is regarded at the Farnese Palace, where extreme *mal umore* exists, and a protest is talked of. The truth is, that the new Concordat, if so it may be called, has been settled, and that every difficulty has been removed. It will not be signed until after the dissolution of the Chambers, while in the interval rumours of difficulties will be circulated. Throughout, the discussions have been conducted with admirable temper and moderation on both sides, the Pope showing an evident tendency towards more liberal ideas. Virtually, indeed, his Holiness

has acknowledged the *decadence* of the old Sovereigns, only by a little juggle saving appearances; while the King, by yielding, has asserted his rights, which he confers for the time being on the Pope. So I think my statement may be read, and that it is correct be assured. Indeed, his Majesty has much gratified the Pope by the deference with which he treated him. Instead of opposing the return of those bishops to their sees who have secretly and openly opposed the Italian Government, Signor Vegezzi simply invited the attention of his Holiness to the fact that such men were unworthy and might create discord; to which the Pope, in a similar spirit, responded that he would call them to him before they left and instruct them not to meddle with politics. "I have been told," said his Holiness to a person who may not be named, "that united Italy was falling into dissolution, but I find that it is becoming daily more and more consolidated; still the present state of things may continue for yet fifteen years more, and I cannot permit the spiritual interests of the Church to suffer for the sake of the fallen Princes." As you will readily imagine, the conciliatory disposition of his Holiness has awakened a kind of fury among the Neri. "Now that he has begun to slip," say they, "he will slide down the hill rapidly; everything will be given up." Cardinal Caterini, at the head of the Ultramontane party in the Sacred College, and the Jesuits are more especially disgusted, while some of the bishops declare that they will not return to their sees on such conditions. It is important to state that there have not been the slightest relations between Count de Sartiges and Signor Vegezzi, and that Duke Persigny has exercised no influence whatever on the subject in discussion between the Pope and the agent of Victor Emmanuel.

ITALY.

The Minister of the Interior has addressed a circular to the Prefects, explaining the motives which induced the Government to withdraw the Religious Corporations Bill. The Minister says the opposition on the part of the Chamber, and other difficulties which presented themselves, led the Ministry to believe that the bill would not be passed. Nevertheless, the Government has decided upon bringing it forward again in the next session.

Referring to the mission of Signor Vegezzi, the circular states that it is not the intention of the Government to abandon the fundamental political principles of the kingdom. The Government could not decline the invitation of the Pope, but, on the other hand, it could not forget its duty to protect the rights of the people, the laws of the state, and the prerogatives of the Crown, and has therefore refrained from mixing up political with religious questions.

Signor Vegezzi has left Rome for Turin. It is asserted that he would return there within a fortnight.

PRUSSIA.

On the 4th the discussion on the Military Reorganisation Bill was resumed in the Chamber of Deputies. Herr Forkenbeck stated that the party of progress could not accept the amendment of Herr Bonin, proposing a mediation between the Government and the Chamber on the question of the Military Budget, because this amendment would be equivalent to a recognition of the military reorganisation scheme as proposed by the Government. The Minister of War, General von Roon, said that there was no occasion for the Government to state its views on this amendment, which had so little chance of being supported by the Chamber.

On the 5th, Herr von Bonin's amendment, proposing a mediation between the Government and the Chamber on the question of the Military Budget, was lost, only eight votes being given in its favour. Paragraphs one and two of the Government bill were rejected by 258 to 31 votes. The Ministry hereupon declared that they had no further interest in taking part in the discussion. Paragraphs three and four were then rejected, and upon the motion of Herr von Hennig all the remaining paragraphs were together put to the vote, and rejected.

FOREIGN MISCELLANY.

Some uneasiness seems again to prevail regarding the health of the King of the Belgians.

The Danish Lower House has been dissolved. The new elections are fixed for the 30th inst.

The *Débat* says that the Prince of Wales will represent the Queen at the opening of the Paris Exhibition of 1867.

It is reported that the Emperor Napoleon will, on his return from Algeria, go to Civita Vecchia, to have an interview with the Pope.

THE LATE PRESIDENT LINCOLN.—The Portuguese Cortes have passed resolutions expressing sympathy with the people of the United States at the assassination of President Lincoln.

CHINESE NEWS.—By the direct overland telegraph news has been received from Peking to as late a date as April 13th. We learn that the Ministerial crisis was at an end, and that Prince Kung had resumed his position as Prime Minister.

THE SLAVES OF CUBA.—It is reported from Havannah that a wide-spread dissatisfaction exists among the slaves in Cuba, and that an insurrection was apprehended.

The *Cologne Gazette* asserts that an attempt against the life of the Emperor Napoleon was contemplated by some sixty conspirators at Lyons. The conspiracy was, however, discovered in time, and a large number arrested before the Emperor visited the city.

Some important discoveries have been lately made in the course of the excavations proceeding at Pompeii. Among others is a sundial, with numerous Greek inscriptions. A very valuable and rare cameo has also been found by a child, and has been placed in the rich collection of the Museum at Naples.

MR. LINCOLN'S OPINION OF ANDREW JOHNSON.—About a fortnight before President Lincoln was assassinated, a gentleman was conversing with him, when allusion was made to Vice-President Johnson. Mr. Lincoln expressed himself in warm terms of Mr. Johnson's merits, observing that "he had done nobly for his country." "He is too much of a man," continued Mr. Lincoln, "for the American people to cast him off for a single error."—*New York Evening Post*.

Parliamentary Proceedings.

HOUSE OF LORDS.

On Thursday the reply of her Majesty to the address in reference to the assassination of Mr. Lincoln was brought up.

Lord RAVENSWORTH asked for an explanation from Lord Derby of a phrase used by him in seconding the motion for the address. His lordship said that if the Confederate States had either sanctioned the crime or failed to express their abhorrence of it, it would be on their part worse than a crime—it would be a blunder. The phrase might be misunderstood, although he (Lord Ravensworth) had no doubt it was used in the same sense that it was used by Talleyrand. Earl DERBY could not imagine that anyone could misinterpret the words. He meant them in the sense in which they had been used by Talleyrand.

The LORD CHANCELLOR moved the second reading of the Record of Titles (Ireland) Bill. He explained the provisions of the bill, which had passed through the Commons. Lord ST. LEONARDS opposed the bill. It would be most injurious for Ireland, for it struck at all the dealings between attorneys and landowners in that country. The Earl of DONOUGHMORE and the Marquis of CLANRICARDE supported the bill, which was read a second time.

The select committee on the Public Schools Bill was nominated. The Earl of ELLENBOROUGH moved that the petitions against the bill should be referred to the committee, and that the petitioners should be heard by counsel. Lord LYNDEN doubted the wisdom of the course which was being taken in respect to the measure. It would be better to postpone it until next session. After a few words from Lord WHOTSELEY, the motion was carried.

Several bills were advanced a stage, and the House adjourned at five minutes past seven o'clock.

On Friday Lord LYTTELTON gave notice that on Friday, the 26th of May, he would move for a select committee to inquire into the constitution and operation of the Final Court of Appeal in cases concerning the doctrine of the Church of England.

The Earl of DERBY complained of a mistake in the report of the Edmunds committee, by which it was made to appear that the minority on Lord Taunton's amendment wished to impugn the motives of the Lord Chancellor. That was not the fact. They thought the noble lord had been guilty of an error of judgment, but they had acquitted him of any improper motives. Earl GRANVILLE said he had called the attention of the clerk of the committee to the mistake, and the amended report would be laid on the table on Monday.

The Earl of AIRLIE asked if the negotiations as to Canadian defences were concluded, and if the papers would be produced. He considered it was our duty to stand by Canada, and advised that colony to follow the example in regard to the defences of Belgium. He was glad to believe that the best feelings existed between this country and the United States. Earl DE GREY and RUPON said four members of the Canadian Government were now in the country to discuss the questions relating to the North American colonies. When the negotiations were concluded the papers would be laid on the table.

Lord VANE called attention to the charges which had been made against Colonel Johnson, a magistrate of Durham, in connection with the case of Mr. Dock-nall, who had been sent to a lunatic asylum. The whole of the magistrates of Durham had passed a resolution acquitting Colonel Johnson of blame. The LORD CHANCELLOR said an action was pending against Colonel Johnson, and therefore he declined to discuss the matter.

Several bills were advanced a stage, and the House adjourned at a quarter past six o'clock.

On Monday evening, Lord ST. LEONARDS brought in a bill for the prevention of strikes and lock-outs. The bill proposed the formation of a court of arbitration to which the disputants might apply after receiving the licence of the Crown. The court would be composed of not less than two and not more than ten masters, and a like number of workmen, besides the chairman. He should not push forward the second reading of the bill, but leave it to be read and discussed in the country.

The bill was read a first time.

On the motion for the third reading of the Courts of Justice Building Bill, Lord ST. LEONARDS moved the omission of clause 22. On a division the clause was struck out by 47 votes to 46. The bill was then passed.

On the motion for the third reading of the Courts of Justice Concentration (Site) Bill, Lord REDESDALE moved a clause that no money should be spent in the purchase of the site until full plans and estimates were laid before Parliament. After some discussion, the amendment was carried by 47 votes to 41. The bill was then read a third time.

The Marquis of WESTMEATH moved the second reading of the Juries (Ireland) Bill. It proposed to allow a majority of two-thirds of juries in criminal cases in Ireland to carry a verdict. Earl GRANVILLE

opposed the bill. After some discussion, the motion was withdrawn and the order discharged.

The House adjourned at twelve minutes past eight o'clock.

HOUSE OF COMMONS.

On Thursday the reply of her Majesty to the address in reference to the assassination of President Lincoln was brought up. It was an echo of the address.

THE BUDGET.

The House went into committee of ways and means on the Budget resolutions.

The first resolution proposed was that by which the tea-duties are reduced by 6d. in the pound. Mr. MOFFATT moved an amendment on the resolution to the effect that the reduction should not come into force till the 1st of June instead of the 6th of May. Most of the tea-dealers, relying upon the previous assurances of the Chancellor of the Exchequer that the duty would not be further lowered, had laid in immense stocks, and if time was not given to them to clear these out they would sustain serious loss.

Mr. CAVE seconded the amendment.

The CHANCELLOR of the EXCHEQUER said there was no precedent for what was asked. He proposed, however, that all dates should be struck out of the motion, and that afterwards a special resolution should be introduced fixing the date of the reduction at the 1st of June, and giving reasons for it. After further discussion, the resolution as amended was agreed to.

The resolution for reducing the income-tax was proposed, and, after a few words from Mr. HUBBARD, was agreed to.

On the motion for the reduction of the fire insurance duty, Sir J. FERGUSSON moved that the date on which the reduction should take effect should be the 15th of May, instead of the 25th of June. He moved that in order to meet the case of the Scotch offices. The CHANCELLOR of the EXCHEQUER declined altogether to accede to the proposition. Mr. SHERIDAN inquired whether those persons who had paid their insurances would be entitled to a return of the duty. The CHANCELLOR of the EXCHEQUER said if money were paid in advance into the Exchequer there was no reason why it should not be returned. Mr. HUBBARD urged that at the earliest opportunity the duty on life and other kinds of assurances should be reduced to a minimum.

After some further discussion, in which Mr. F. Powell, Mr. Ayrton, Sir F. Crossley, and Mr. Sheridan took part, Mr. VANSITTART asked whether persons would be entitled to a return of the amount paid by them for renewals at Christmas or Lady Day. The CHANCELLOR answered in the negative. The resolution was agreed to, the chairman was ordered to report progress, and the House resumed.

In committee of the whole House, leave was given, after some discussion, to bring in a bill to give pensions in certain cases to colonial governors.

The other business was disposed of, and the House adjourned at ten minutes past eleven o'clock.

On Friday Mr. KINGLAKE gave notice that in the event of the Borough Franchise Extension Bill being read a second time, he proposed to move as an amendment that the franchise be not extended without a further test of electoral competency.

In reply to Lord J. MANNERS, Mr. COWPER said he intended to submit an estimate for enlarging the National Gallery in the rear on the north side.

Mr. BRUCE laid on the table a minute amending the Revised Code with respect to endowments. He was about to explain its purport, when objection was taken by Mr. AUG. SMITH, and after a brief discussion, in which Sir J. PAKINGTON and Colonel FRENCH took part, the debate on the minute was adjourned.

THE NATIONAL COLLECTION.

On the motion for going into committee of supply, Mr. GREGORY called attention to the condition of the National Gallery, the British Museum, and the Kensington Museum. He declared that these valuable collections were in a state of chaos, and he laid the blame of this on the Government. If the Government had come forward with all their strength with a well-arranged proposal for the extension of the National Gallery, they would have carried it. He contended that the cartoons from Hampton Court ought to be in the National Gallery, and that some of the pictures in the South Kensington Museum and the National Portrait Gallery ought to be there also. He did not wish to see the Royal Academy removed from the National Gallery, but he urged that steps should be taken to secure space for the enlargement of the gallery. The British Museum and its management he declared to be in the worst possible condition, excepting the library. He would divide the Museum into three departments—library, antiquities, and natural history—and make the head of each answerable for its own department to some Minister of the Government. He urged the Government to take steps for providing more accommodation for the Museum.

Mr. COWPER said the delay in dealing with the National Gallery and the British Museum had arisen from a difference of opinion as to what should be done. So far as the National Gallery was concerned, however, it had been determined to extend the building, and they must do the best they could with it.

After some discussion, in which Mr. WALPOLE, Sir G. BOWYER, and Mr. TITE took part, the CHANCELLOR of the EXCHEQUER said that in these matters the Government had deferred to the wishes of the House. Eight acres of land would be required for buildings for the natural history department of the British Museum. The land in the neighbourhood of the Museum would cost 50,000*l.* an acre; but a good site

had been obtained at 7,000*l.* an acre. The Government were proceeding in the matter in connection with the trustees, but they could not lay a vote on the table until a plan was arranged. When the proposal was made the House would judge on it.

Mr. H. SEYMOUR charged the Government with wishing to drag public collections of every kind to Kensington, which was most objectionable. The subject then dropped.

The House went into committee of supply *pro forma*, and at once resumed.

In committee of ways and means a resolution was passed, on the motion of Mr. F. PEEL, for raising not more than one million on Exchequer Bonds.

Mr. HENNESSY was moving a resolution in reference to the music at the Irish Exhibition, when the House was counted out at a quarter past eight o'clock.

THE INDIAN BUDGET.

On Monday, in reply to questions from Mr. Caird and Mr. Crawford, Sir C. WOOD said he had not received official information as to the proposed export duties in India, but he had received private letters. After consideration with the Indian Council he had come to the conclusion that the levying of export duties ought not to be allowed.

THE PETITION WITH FORGED SIGNATURES.

On the motion for the consideration of the report of the committee on the signatures to the Azeem Jah petition, Mr. C. FORSTER said it had been clearly shown that signatures to the petitions had been forged by George Morris Mitchell and others, and he moved that Mr. Mitchell be committed to Newgate as having been guilty of a breach of the privileges of the House. Sir F. KELLY seconded the motion. Lord R. CECIL found fault with the committee for not taking the exculpatory evidence proffered by Mr. Mitchell. He moved that the report be referred back to the committee. The ATTORNEY-GENERAL thought it undesirable just then to adopt either the motion or the amendment, and he moved the adjournment of the debate to give time for the report and the evidence to be fully considered. The adjournment was agreed to.

PARLIAMENTARY REFORM.

The debate on the Borough Franchise Bill was resumed by Mr. GREGORY, who said it seemed to him that what had been said about the horse—namely, that it was a most respectable animal, but somehow or other always managed by rogues—might with a slight alteration be applied to Reform. Insincerity seemed to be the characteristic of all who meddled with it. He did not believe the feeling of the House was in favour of the bill. Indeed, he should like to see a ballot of the House on the question, and he believed that from the Liberal side there would be a great revulsion of feeling in favour of staying the bill for ten years, and he further believed that such a vote would be received with great complacency by the country. The Conservative reaction arose from a fear of organic changes in the constitution, and Mr. Lowe had shown that this bill would lead to one. He was of the same opinion. If that bill were passed it would lead directly to universal suffrage.

Sir G. GREY said he had been prepared on Wednesday to state the course the Government would take in respect to the bill, but as he saw the debate would be adjourned he had not intervened before other speakers. He charged Lord Elibo with not opposing the bill in a straightforward manner, and said his arguments and those of Mr. Lowe meant that no reform of any kind was needed. He then proceeded to defend the Government from charges of breach of faith in respect to Reform. They had only abandoned their bill in 1860, when it became evident they could not carry it, and no further bill had been introduced because it was clear the feeling of the House was against it. The Government had not, however, opposed the introduction of bills by private members, and had been ready to endorse the principle that there should be an extension of the franchise. But the House had not approved of the bills. Against this bill the arguments urged by Mr. Lowe and others were exactly the same as those urged against the bill of 1832. It was said the measure would lead to a pure democracy. The Government did not believe it would have any such result, but that the working classes really ought to have an extension of the suffrage. With that view they would vote for the second reading. He wished it to be distinctly understood, however, that if it was intended that the bill for a 6*l.* franchise was to be taken as a political test at the elections which were not far distant, the Government would object to it, and say they were not bound to a 6*l.* franchise, though in connection with other changes they proposed it in 1860. They wished to affirm that the franchise ought to be lowered, but they declined to be bound to a 6*l.* franchise. They would not be bound to a large measure of Parliamentary Reform, but they reserved discretion to act as the interests of the country might dictate. They would not shrink from the appeal to the country.

Mr. W. E. FORSTER defied the House, after hearing the last speech, to say what the policy of the Government would be. He was glad the question was raised, because it would enable them to see whether the Government intended to be a Reforming Government. That was essential in the coming election. The Government had never been released from its pledges, and he believed that in the next Parliament members for great constituencies would come back pledged to be dallied with no longer, but to insist on Reform. In the absence of Mr. Bright, he had been charged with seeking to set class against class, but there had been no such effort in

that direction as the insidious attempt on the part of those who opposed Reform to set the middle class against the working class. He believed that if reform were not granted soon the working men would not ask for it so quietly as they did at present. They had confidence in the Chancellor of the Exchequer, but none in the Executive of the Government, and the speech of Sir George Grey would not give them confidence. For his own part, he believed a still further extension of the franchise than that proposed in the bill would be necessary, and he urged the House not to seek to withhold from the working men and their rights.

Mr. LIDDELL and Mr. BUXTON opposed the bill, which was supported by Sir F. GOLDSMID.

Mr. STANSFELD supported the bill. In an able speech he discussed the charges of insincerity which had been made against the Radical members, and denied there was any truth in them. He contended that the objections urged against the bill were without foundation, and that the effect of lowering the franchise would be to improve the Government of the country. He argued that the manner proposed by the bill would be the most effectual way of improving the representation, and asked the House to show itself in earnest and to accept this measure as the best means of satisfying the working classes.

Mr. HORSMAN, in the course of a long and characteristic speech, opposed the bill, which he contended would have the effect of swamping the constituencies.

Mr. DISRAELI described the debate as the epilogue of the Parliament. He objected to the bill on the ground that a comprehensive measure was the only satisfactory way of dealing with the question. He defended Lord Derby's Government for the course it took in bringing in a bill, and said the event had justified the manner in which they (the Opposition) had met the Reform Bill of the present Government. To have negatived their bill on a second reading would have been to do that which would have satisfied the Government, whereas by the course taken they were paralysed. He urged that this bill should be rejected by a large majority.

On a division the bill was thrown out by 238 votes to 214.

CLERICAL SUBSCRIPTION.

Sir G. GREY was moving in committee of the whole House for leave to bring in a bill to alter clerical subscriptions when the House was counted out at five minutes past one o'clock.

ELECTION INTELLIGENCE.

OXFORD UNIVERSITY.—The Oxford friends of Mr. Gladstone are taking up his cause, and are using the most energetic means to secure his return. The movement in his favour appears to have been accelerated by the conduct of his opponents, who have done everything in their power to induce Mr. Gathorne Hardy, of Oriel College, to come forward. Mr. Gladstone's committee contains most of the young blood in the University, but it also contains the names of the following heads of houses:—The Dean of Christchurch, the Provost of Oriel, the Master of Balliol, the Principal of Brasenose, the Rev. the Rector of Lincoln, the Rev. the Principal of Jesus College, the Principal of New Inn Hall, and the Principal of St. Edmund Hall. The committee have issued circulars to members of Convocation, inviting them to give Mr. Gladstone their support, and in a very short time they will be enabled to satisfy themselves of his chance, as they ask for replies as early as possible. The new form of voting will, it is apprehended, make a great difference to Mr. Gladstone. The published register of Convocation contains 4,006 names, in addition to which there will be many young Masters of Arts whom the occasion may have prompted to "put on the gown." It is rumoured that Lord Robert Cecil will be Mr. Gladstone's opponent should Mr. Gathorne Hardy definitely retire from the field.

WESTMINSTER.—Mr. W. H. Smith, jun., partner in the well-known news-agency firm in the Strand, offers himself as candidate for Westminster in the Conservative interest. He is opposed to the abolition of Church-rates.

LINCOLN.—Mr. E. Hennege has issued an address as a Liberal candidate for Lincoln, in opposition to Mr. J. Bramley-Moore. Mr. Hennege avows himself a supporter of Lord Palmerston's Government, a just and liberal measure to settle the question of Church-rates, and an extension of the franchise.

GREENWICH.—An active canvass is being carried on by the Liberal party in favour of Sir Charles Bright, to whom a numerous signed requisition has been addressed.

ESSEX.—The Essex politicians continue to display extraordinary activity. Mr. H. J. Selwyn, one of the selected Conservative candidates for Maldon, has deserted that constituency for the purpose of trying his fortunes in South Essex, and it is expected that the other Conservative candidate for South Essex will be Mr. O. E. Cooke. Mr. Ralph A. Earle has been selected by the Conservatives of Maldon as their candidate, in succession to Mr. Selwyn, and in conjunction with Mr. G. M. W. Peacocke, M.P., one of the present sitting members for the borough. Mr. Earle, who was some time private secretary to Mr. Disraeli when Chancellor of the Exchequer, and who sat at one period for Berwick, has issued an address, in which he expresses opposition to the abolition of Church-rates, as he believes such a measure would be "a dangerous infringement of the ancient liberties of parishes by the central Government, and,

at the same time, a fatal step towards the ultimate separation of Church and State." Having stated his conviction that the speedy reduction and ultimate repeal of the malt-tax should be among the foremost objects of the new Parliament, Mr. Earle adds:—

If projects of organic change should again be mooted, I trust that no measure will be adopted which may tend to destroy the balance of the various elements in the electoral body, or impair the representation of the general interests in the Imperial Legislature.

Major Beresford, M.P., and Mr. C. Du Cane, M.P., the Conservative candidates for North Essex, addressed their supporters, yesterday, at Dunmow. Sir Thomas Western, their Liberal opponent, has also been addressing various district meetings of late, and has been well received. The Hon. Colonel Rowley has announced his intention of retiring from the representation of Harwich, and the Conservatives of the borough have invited Mr. J. Kelk (one of the contractors for the building of the International Exhibition, 1862), to offer himself in conjunction with Captain Jervis, M.P. Mr. M. Wills is the Liberal candidate. As the Conservatives have declined a compromise in South Essex, the Liberals threaten a second candidate in conjunction with Mr. R. B. Baker; the party has not yet, however, taken any formal action in the matter.

BURY ST. EDMUND'S.—Some of the Conservatives of this borough are endeavouring to eject Lord Alfred Hervey (Liberal-Conservative), and it is understood that they purpose to bring forward Mr. R. B. Greene in his place. The ground of opposition to Lord Alfred is, that he has shown of late undue Liberal proclivities.

Literature.

"CORNELIUS O'DOWD UPON MEN AND WOMEN."*

When Turner's eye was growing dim, and his hand shaky, there began to glare from his canvas strange bright lights, and impossible combinations of gaudy colours, which, to the eye of the uninitiated, suggested nothing in particular, unless it were chaos kaleidoscopically represented. This was called his "second manner." Half conscious that his work is not what it was, and that new performances won't stand comparison with old, the artist turns to new subjects, or strives to cultivate a new style. He strives to persuade the world that failing power is but a late-discovered versatility; and to persuade himself that the beginning of the end—the commencement of the inevitable, unwelcome days of decadence, is but the dawning of a new period and kind of activity. We suppose authors have their second manner too. Homer certainly had entered upon his when he composed the "Odyssey"; and Milton his when he wrote "Paradise Regained"; while Bentley may be pronounced to have suddenly plunged into a sort of hundredth manner, in point of ungraduated degradation, when he "emended" "Paradise Lost." But there are exceptions to every rule; and if the travelled philosopher who writes under the name of "Cornelius O'Dowd," i.e. really Mr. Lever, as he is said to be, we prefer his second manner to his first. There was a time when Mr. Lever was anything but amusing in his newly-assumed philosophical garb. It may have been owing to the suddenness and oddity of the contrast exhibited in Charles O'Malley's doffing his Dragoon's jacket for the professor's gown; or to a certain gravity and stiffness of manner which sat awkwardly upon Dodd *père* and other of Mr. Lever's talking philosophers; but the world did unquestionably look back with eyes of wistful regret from "The 'Dodd Family Abroad,'" and other recent works, to the random fun of Harry Lorrequer and Charles O'Malley. Who can ever forget this latter officer's wonderful leap, when he cleared Napoleon the Great at the head of his army, charger and all? But Cornelius O'Dowd is quite as amusing as either of these distinguished officers in their wildest moods. Mr. Lever's memory is charged with odd stories, from which a miraculous faculty of detecting resemblances enables him to supply himself with the oddest and most amusing illustrations. A good deal of his teaching is directly parabolic in form; when it is not, there is always some good anecdote in reserve to clinch his homily. In fact, if history is, as it has been defined, philosophy teaching by example, Cornelius O'Dowd's utterances may be described as philosophy teaching by queer parallelisms. Of the stories themselves we may remark that nearly all of them are old and well-worn; and, what strikes us as singular in a man of Mr. Lever's undoubted humour, the stories are frequently ill-told. He never succeeds in ruining "a jest's prosperity" quite so far as a Manchester acquaintance of ours once did. In attempting to repeat a well-known local *jeu d'esprit* to the effect that the German colony in

* *Cornelius O'Dowd upon Men and Women, and Other Things in General.* Second Series. Blackwood,

Manchester have chiefly settled in Greenheys (through which runs a stinking stream) because they like to live on the banks of the *odour* (*Oder*); he turned *Oder* into *Spree*, and when this emendation was hailed with roars of laughter by an audience well acquainted with the threadbare joke, could not be made to see in what particular he had spoiled it. We don't mean to charge Mr. Lever with being quite so dull as this; but still, in his telling of stories, he is often inaccurate, often infelicitous. As an instance of the latter, he spoils Henry the Seventh's grim joke at the expense of the Pope, when, after the execution of the turbulent Bishop Scrope, the Pontiff sent to demand satisfaction of Henry for laying hands of violence upon "his son." By way of answer, Henry sent back Scrope's coat of mail with the exquisite inscription, which we should have thought every one would recognise, "*Lo, this have we found; judge whether it be thy son's coat or no.*" Mr. Lever seems not to know that this is a quotation; and takes the fun out of the story entirely by gravely speaking of Henry's question as "the haughty demand," &c. Of instances of inaccurate versions of well-known stories, we have marked several. The first story, in the chapter entitled, "The Dignified Attitude," is told of all sorts of people; and from a careful examination of first-hand sources of information, such as the importance of the subject demands, we are afraid that Mr. Lever should, in his next edition, substitute for the name of Sheridan that of Grimaldi! However, if Mr. Lever's stories are not always well told, his application of them is as original and ingenious as it is amusing; and much more intelligible than that of the celebrated Captain Jack Busby's "observations." Never attempting to go far below the surface of things, Mr. Lever talks like a man who has seen much of the world and its ways, and has brought home to his fireside a stock of shrewd guesses and inferences, which habits of close observation, joined to real natural sagacity, have enabled him to form. The book has some delightful reading; and—there is no *spinning*. Having once seen a thing in an odd light, he is content; he doesn't set himself to turn it about gleaming and flashing by way of getting all possible "effects" out of that one particular accidental beam, as is the fashion, and a very objectionable one, too, with many contemporary facetious writers. He evidently believes brevity to be the soul of wit.

BRIEF NOTICES.

On Long, Short, and Weak Sight, and their Treatment by the Scientific Use of Spectacles. By J. SOELBERG WELLS. (London: Churchill and Sons, 1864.) This work does not require any very extended notice from us, inasmuch as it is scarcely suited to unprofessional readers, except those here and there who have some special reason for wishing to make a study of the diseases that affect the organ of vision. Mr. Wells explains in a very lucid manner the optical and physiological principles upon which defective vision depends, and the special precautions that are to be used in selecting artificial aids to remedy or palliate these defects. Perhaps there is no branch of medical art on which more light has been thrown of late years than this. By the use of the Ophthalmoscope, and of test types and glasses, the exact nature of abnormal conditions can now be discovered, which could not possibly be ascertained without the use of these methods of investigation. The subject is a very important one in a practical point of view, and one in which mistakes are easily made both by patients and by medical men who have not made a special study of Ophthalmology. Mr. Wells' work is one of the most useful guides we have seen in the elucidation of these too little studied diseases, and we can confidently recommend it to those who wish, from professional or personal reasons, to master the principles on which disorders of vision can be distinguished and managed.

Handbook of Health and Homœopathy. (Ruddock, Woolwich.) *Guernsey's Homœopathic Domestic Practice.* Edited by H. THOMAS, M.D. (Turner, London.) These volumes are favourable specimens of a class of book which is now very much in demand,—guides to the domestic and lay practice of medicine. Mr. Ruddock's is a small but a trustworthy guide in the treatment of the often-recurring household ailments, which would get well of themselves, but may perhaps be more speedily and radically dismissed by judicious medical aid. We think Mr. Ruddock attempts to put too much in a small compass. Those who consult such books as these do not want, even in very condensed epitome, a complete course of medical instruction. They do not care to make their medical knowledge systematic,—to know all about diagnosis, prognosis, materia medica, and such lore. They want plain, brief hints about the way of managing the little ailments which they attempt to treat, both by medicine and general attention to health. Mr. Ruddock's book might be beneficially weeded of many superfluous half-scientific details, and the space filled with more practical matter. Dr. Guernsey's Domestic Guide is one of the most useful we know. The language is plain and

untechnical, although the corresponding technical terms are given in all the headings to the sections treating of special diseases. There are very judicious hints on general hygienic treatment, especially the use of cold water. The indications for the selection of remedies are stated as distinctly as such directions can be given without entering into such details as non-professional readers would not be likely to understand. We know that many persons object to all domestic guides whatever, and think that medicines should only be prescribed by medical men. Whether these objections to home practice are well founded or not, perhaps does not much matter. Home practice will exist, and no remonstrances can do much to check it. It is therefore desirable that it should be as enlightened as possible. We think, also, that very much good may be done by the careful use of attenuated medicines by unprofessional persons. The domestic ailments which may often be innocently let alone, are yet too often the starting-points of serious evils. If they are always antidoted by appropriate medicine, the constitutional liability which they manifest may be corrected, and the tendency to the recurrence of these ailments very much diminished or altogether destroyed. We have known this to occur in many instances, and we are persuaded that those who use these domestic guides most carefully and intelligently, will generally judge rightly as to the limits within which home practice should be confined, and the circumstances which require the aid of a competent and responsible medical adviser. Moreover, good domestic practice raises the standard of professional requirements, because it enables unprofessional persons to estimate pretty accurately the amount of discernment and skill shown by their medical men.

THE MAGAZINES.

The *Shilling Magazine* is a "new candidate for public favour," and is intended to be a "miscellany of literature, social science, fiction, poetry, and art." It is edited by Mr. Samuel Lucas, M.A., and makes a strong beginning. Mrs. Trafford, the author of "George Geith," a novel that has been well received and apparently thoroughly enjoyed almost everywhere, gives us the first five chapters of "Phemie Keller," which already has character and adventure, is brightly and powerfully written, and is full of life and reality. Mr. Stirling, M.P., founds on Captain Barton's collection of Proverbs a few pleasant pages, entitled, "Wit and Wisdom from West Africa." Mr. C. D. Yonge furnishes a first article on "Iron Ships and Turrets," which contains much information, mingled with criticism that seems intelligent and just. Mr. Tom Taylor discusses "The Pictures of 1865," with his accustomed facility and good sense in art, but not so as to engage our entire assent. Mr. Robert Bell discusses "The Rights of Dramatic Literature": and Mr. Carpenter of Horology, under the title, "What's o'clock?" Mr. Bonamy Price, on a subject which he is specially entitled to handle with the firmness and decision of an authority, on "Gold," seeks to eradicate some of the popular superstitions, to expose the fallacies of writers of "City articles," and to show some injurious operations of the Bank Charter Act—concluding with the clear statement of the doctrine he defends, that "Gold is simply a metal endowed with certain physical properties which fit it to perform a certain work in the world:—it stands on the same level as all other commodities, distinguished by its own qualities as they are by theirs, possessing its own aptitudes for service as each of the rest possesses its own respectively, in no sense superior to them as wealth, and subject to the same universal law of supply and demand which governs all alike." We quote a few words on having "gold enough."

"What is meant by the word 'enough?' in what sense is it used, when it is said that enough is a word never applicable to gold? That there is enough, and more than enough, at Melbourne is certain: for the Australians are always sending it away: why, therefore, is enough always true of Melbourne, but never true of London? Those who make this assertion of London are bound to declare the principle on which they utter it: meanwhile, we will try the proposition by our principles, which we are told are the principles of everybody. Gold, we say, has a specific work to do: and a country has enough of it when there is sufficient to perform that work thoroughly. The work of gold is to effect exchanges, as coin: and, if there is an ample stock for performing these exchanges, England has a plenty of the commodity, and all that it possesses in excess of this quantity is pure waste and surplusage—as genuine a surplusage as silver at Potosi or gold at Melbourne. If every Englishman has all the change he requires, if the shopkeepers have sufficient in their tills for giving change to buyers; if every traveller has a sovereign wherewith to pay for his ticket; if the issuers of bank-notes have sufficient to form the necessary reserve for meeting notes presented for payment, however large they may choose to consider that reserve ought to be; if bankers can procure what they want for paying short over the counter; if every gentleman can obtain the sovereigns he fancies he ought to carry in his pocket,—if all these wants are amply and abundantly satisfied, then, we say, England has gold enough, and to import any more is as irrational as to export it to Australia, or to carry coals to Newcastle. This is the plain, direct, irresistible conclusion to which the common-place principles, detailed above, inevitably lead: and one can only lift up one's hands in wonder that the whole city should choose to shut its eyes to it so wilfully."

The author of "Dr. Jacob" makes a promising com-

mencement of a new story, "The Wild Flower of Ravensworth"; and excites a little curiosity as to the "uncommon people" of the third chapter. Mr. Edwin Arnold contributes a graceful poem, "The Vision of Petrarca." But it is from a very—an almost too—impartial sketch of "Benjamin Disraeli in 1865," that we choose to make an extract—though without assenting to its estimate in every respect.

"Skillful in debate and unrivalled as a rhetorician, he seems to want the wisdom in counsel and decision in action that are indispensable for the occupant of the first place in the House of Commons. He does not possess that practical good sense which French critics have so often praised as the most valuable quality of our best statesmen. He seems never to have been able to take a correct estimate of English opinion and feeling. Many far inferior men are in judgment greatly his superiors; his powerful intellect is essentially unbalanced. He is often so paradoxical and even fantastical in his views, that he inspires distrust in his sincerity, no less than in the soundness of his conclusions; though every one delights to listen to him as an orator, he can neither command nor persuade. It seems as if he is utterly unable to understand his audience—a power as essential to success in the House as in Westminster Hall. The reason is, that his mind is not cast in an English mould, and its deficiencies have not been remedied by the usual education of English statesmen. In this country political training begins at the public school and the university, in the management of the cricket club, and the discussions of the debating society; and the young Englishman of force of character and high intellect insensibly acquires the art of governing his fellow-men. It cannot be learned in the closet, or by the highest intellectual culture. No one who had gone through the ordinary English education could ever have been guilty of the numerous extravagances into which Mr. Disraeli has fallen in politics, as well as in literature. With all his cleverness, he has been perpetually saying, writing, and doing things that are altogether out of place; of tact and discrimination he is so devoid as to be often extremely ridiculous. In aiming at brilliancy he frequently overshoots the mark; when he tries to appear sagacious he is pompous and dull. Many of his best speeches are marred by this want of tact—one might almost say, want of knowledge of the world; and many of the best passages in his books are spoiled by a tawdriness of ornament which a sixth-form boy at Eton or Harrow would despise. Again, in his efforts for his party, he has fallen into the strangest vagaries; but on no occasion more remarkably than last winter, when he made advances to the High-Church party, without perceiving that his patronage would be about as acceptable to Churchmen as the eulogies of the Christian religion pronounced by the pious Lord Westbury."

It will be seen that the "Shilling Magazine," if maintained with variety and ability and interest equal to its commencement, is likely to be one of the most welcome of our monthly visitors, and a formidable competitor to even the best established miscellanies.

The *Cornhill* continues, of course, Mr. Wilkie Collins's "Armada," of which "the plot thickens,"—and "Wives and Daughters," the truth and vitality of which are most admirable. "The English Drama during the Reigns of Elizabeth and James" is written with fulness of knowledge, and clear, decisive judgment, which might well create a desire to receive a complete work from the same pen, of which this should be one of the chapters. "Heroines and their Grandmothers" is an article in which "the interest of feeling and emotion" in novels, in comparison with the interest of facts and general characteristics, is illustrated from the various novels of Mrs. Trafford—to whom we have referred above—whose perception, power, pathos, and novelty of materials and mode of treatment, receive deserved recognition. "The Economics of Country Life" is amusing, experimental, and practical—so that one laughs and learns. The most thought-stirring thing in the number is the essay on "Mind and Machinery," from which we take a passage that may attract the reader to its suggestive pages.

"Much has been said, in nearly every possible way, upon the influence of machinery on our material condition, but hitherto little notice has been taken of its moral effects in giving us new conceptions of action, and in disciplining the passions of those who have to do with it. The coupling of machinery and the human passions makes nearly as complete an antithesis as could be hit on. A steam-engine has no passions. Boilers only get heated by the process of putting fire underneath them. Pistons do not arbitrarily turn stupid, and occasionally stick fast out of sheer wilfulness. Valves have no moral sense, and never indulge in anger. The mechanical amiability of machinery is, in fact, perfect; its patience does not tire; unceasingly, night and day, it obeys. If a fly-wheel commit a seeming freak, you know it is only an apparent escapade, and that in reality there is a good reason for it. Who accuses spindles and shuttles of viciousness? Punishment, in the cases of machines, is a ludicrous idea; nobody but a fool would resent their errors. When they go wrong, they must be calmly persuaded by hammer and chisel into better ways, but never used passionately. They, indeed, have a kind of quality which we can only liken to self-respect; and in their behaviour they are inflexibly just. Ill-treat one of them, and in the most impassive manner it asserts itself. A harsh blow will stop it; and then you must coax back the bent rod, or the strained rivet, to just the same point before it again stirs. That done, it bears not the slightest resentment, but once more does your bidding, friendly as before. But if it displays this mechanical placability, it is only within definite limits, and moral sentiment it shows none. Machinery never weakly allows anything for unexpressed intentions, however good; and it never tolerates inefficiency of any sort. If the escape-valve be neglected, even should the cause be the engineer forgetting himself in religious meditation, at a certain moment the boiler blows up. Yet this is done with such impossibility that no wrath can be felt. The ruined engine, as it lies bent and torn,

has an air of having itself suffered ill-usage in the performance of its duties, which appeals rather for sympathy, as though it had been betrayed by fools. Everybody, in a word, is practically reconciled to the conclusion, that it is worse than useless to indulge passion in dealing with machinery; and the moral bearings of this fact are of the highest importance. For here, at last, we have a series of transactions daily going forward, to which man is a party, which must be conducted according to the rules of pure reason; and I venture to think it a most suggestive reflection, that the inflexible conditions of the management of machinery exactly embody the principles of scientific morality."

In opening *Fraser* we were most attracted by an article on "French Criticism of Spinoza," which we find deserving of ungrudging praise, for its clearness of mind, critical acuteness, and fine eloquence. But we differ widely, and with intense conviction, from the writer. When it is said that "Pantheism is an excess of 'Theism,' and that it is not Atheism, we think a juggle is practised, and a falsehood expressed. To such criticism as that "Descartes was a mere theorist, and had 'not the genius to idealise,' we see not how to reply but by a shrug. That Emile Saisset's introduction to Spinoza's work is "deplorably feeble," a "pitiful performance," is the reckless fling of one who has an animus against Saisset, arising from hostility to his cause. The attempt to repel the objection to Pantheism, that "it contradicts the common sense of manhood," by asking whether the immense majority of men are not and have not ever been, Pantheists, is impossible to be surpassed for boldness by anything less than the argument here employed, that if Pantheism contradicts human nature, so also "the Gospel comes before men not as something 'in agreement with their nature, but as something at 'war with their nature—they have to be converted!'" Such—what shall we say? not sophistry, not cunning fence, but rather, to use the phrase applied to Saisset by the writer—such a "despicable juggle"—is hardly possible to be regarded as anything less than "intentional dishonesty and trickery." Let us quote a passage which shall fully show how, as in many other recent instances, an innocent title is employed in *Fraser* to cover articles the most daring and flagrant.

"God, as a Spirit, the Christian, especially the Protestant Christian, believes in, because he has been taught to believe in God the Spirit. And the harsher and colder the climate, and the more niggard the soil, the more he clings to God as an almighty and merciful Father. Nature gives him little, gives him nothing; and struggling with poverty, privation, and pain, he breathes fervent prayer to an unseen helper. This Almighty Father, this pure Spirit, the Christian of the Southern Roman Catholic type does not long for, inasmuch as he can dispense with his succour. Along with genial sunshine and a lovely sky, nature bestows on him all things; and tasting countless fruits of the earth, revelling amid countless delights, he enshrines and adores the Virgin Mother."

Here is an historical judgment, introduced relatively to the asserted transiency and ghostliness of all purely spiritualistic systems.

"Abandoning the normal and natural development, so beautiful and so strong, of the sixteenth century, England, in the seventeenth century, grew Puritanic, that is spiritualistic; and what have England's worst sins and bitterest sorrows since been but the result of Puritanism or of pseudo Puritanism?"

But let all whom it may concern ponder how far popular religious teaching has justified the following remarks:—

"Religion has been degraded in England into what the Germans call Eademism, the idolatry of convenience and comfort. What devotional books are at this hour popular in England? Not *The Imitation of Christ*, the *Holy Living or Dying*, and the like; but works telling the Christian how to make the best of both worlds, and describing heaven as minutely as if it were a hotel of the first class, where every pleasure is provided for the elect."

And all this sort of thing, and a good deal more, is labelled, "French Criticism of Spinoza." Another Abbé than Rogerson has put a rather different face on the question, "The Bishop of Oxford and the Reverend 'Cabmen of Paris,'" as to which Mr. Gibbs's letter to the Bishop of London is employed to urge every possible consideration—especially from clerical unfriendliness and improprieties—against the anomalous and injurious rule, "once a clergyman always a clergyman." The ablest article that we have yet seen on the French Emperor's "Julius Cæsar" is that which closes this number of *Fraser*.

In *Macmillan*, on the Cæsar subject, Mr. Maurice has some not needless words to say in reply to Mr. Dicey, which may start other thoughts than he has been concerned to express, and not less profitable. With Mr. Price's article on "Gold" in another monthly may be read Lord Hobart's contribution here, on "The Bank Charter Act." The editor might supply us with a little pleasant quotation from his "Dead Men" &c.,—one of the best of his papers of "Recollections," the subjects being the late Dr. Samuel Brown, Hugh Miller, and De Quincy. Professor Goldwin Smith gives us two worthy pages on "Richard Cobden," which will never be forgotten by those who write hereafter of Cobden's character. Two new stories are commenced, "The 'Dove in the Eagle's Nest,'" by the author of "The 'Heir of Redclyffe,'" and "Cradock Nowell, A Tale 'of the New Forest,'" by Richard Doddridge Blackmore—the latter seeming to us by far the more promising of the two, though the difference of the material and cast is so great, that it is only in the way of per-

sonal interest in them comparatively, that we make such a remark. "Lucretius" is an exceedingly able and interesting paper. Altogether it is a very strong number.

Blackwood shows, in common with the "Shilling" and "Macmillan," how much attention has been attracted by the condition of the cotton-trade and the late Bank-rates to the subject of the monopoly of the currency established by the Bank Charter Act of 1844; and the article on "The Rate of Interest," with its own specialities of fact and point-of-view, may be usefully read with the articles already referred to by those who wish to learn something valuable from the embarrassments and depressions of trade and manufacture, as to supply of loanable capital and the operation of the Bank monopoly in imposing artificial conditions in the regulation of the rate of interest. We pass over the stories and the O'Dowderies of this number, simply to notice that "The State and 'Prospect of Parties'"—written very feebly and old-womanishly—dwells with satisfaction on the assumed fact that "The Conservative party is at this moment 'the strongest both in the House of Commons and in 'the country,' but is 'scarcely sanguine enough to 'expect' that the relations of parties will be so largely altered by the coming election as to enable the Conservatives 'to grapple with and overcome all the other 'parties combined against it.' It is, however, a consolation, doubtless, to the writer that, as he thinks, 'both 'Parliamentary reformers and political Dissenters are 'less influential in the country now than they were six 'years ago.' Mr. Cobden has a word of respectful recognition—if we can think the respect not simulated: but is referred to chiefly to declare that he was "a man 'of one idea," and had "notions of foreign policy which 'were childish in the extreme," but that he is notwithstanding "an irreparable loss to the Radicals, and to 'Mr. Gladstone in particular." It dwells on Mr. Gladstone's "threatened hostility to the Established 'Church"—(please inform Dr. Pusey): and on Mr. Bright's "bad taste and bluster."

The *Eclectic* gives us a fair average number,—the articles of most immediate interest being those on Earl Russell's republished essay and on Mr. Cobden: the former declares against universal suffrage, the latter rebukes the *cant* of the *Record*—to which might now be added, as equally contemptible, scarcely more so, the insignificant *Gospel Magazine*. Mr. O'Dowd hardly receives justice; and the author is addressed, "Oh, Mr. ' &c., &c., we must whisper it in your ear, you are 'really a snob," but it is least of all on the ground here taken up that we would assail the clever, much-knowing, amusing, frivolous, and impertinent writer. The reviewer writes in grateful commemoration of Mr. Cook, of *Excursion* notoriety.

Hardwicke's Science Gossip, notwithstanding a few poor things occasionally, has maintained an excellence, a pleasantness and a usefulness, which should make it a great favourite in the country, and raise gratitude in the minds of those town lovers of nature who use the microscope or indulge in rural holidays. Those who have now got accustomed to it, would be uncommonly sorry to miss it from the monthly parcel.

Money Market and Commercial Intelligence.

City, Tuesday Evening.

Business in the Stock Exchange Markets has been very dull this week. Consols for money closed yesterday at 90½, 90½, and for the account at 90½.

Foreign Stocks also have had a downward tendency, being however a little firmer towards the latter part of to-day.

The Bank of England raised their rate of discount on Thursday from 4—at which it had stood since 30th March—to 4½ per cent.

THE ROAD MURDER.—Constance Kent was committed for trial at Trowbridge on Thursday, the evidence, with two exceptions, being much the same as that given before the magistrates at the time. The two exceptions were, however, remarkable. The night dress covered with blood, which disappeared and was so much talked about at the time, was, it appears, found by a local police-serjeant and given to the police-superintendent, Mr. Foley, who either forgot or suppressed it, at all events never produced or even mentioned it to any one. Miss C. A. Green, "lady superior" of St. Mary's Hospital, Brighton, who asked the Court "that in questioning her respect should be had to the confidence" between spiritual mother and daughter, declared that the murder had been repeatedly mentioned between herself and Miss Kent, that the latter said she had done "it"—she always called her crime "it"—out of revenge on her stepmother, and with a razor secreted out of her father's dressing-case. The Rev. A. D. Wagner, Protestant curate of St. Paul's, Brighton, denied that any pressure had been applied to Miss Kent, but refused to give any further information, as all he knew was "under the seal of confession." The calm demeanour of the prisoner never once gave way during the whole of the protracted investigation, though the greatest excitement prevailed in court.

BANK OF ENGLAND.

(From Friday's Gazette.)

An Account, pursuant to the Act 7th and 8th Victoria, cap. 82, for the week ending Wednesday, May 3.

ISSUE DEPARTMENT.

Notes issued ..	£28,506,015	Government Debt	£11,015,100
		Other Securities ..	3,634,900
		Gold Coin & Bullion	13,856,015
	£28,506,015		£28,506,015

BANKING DEPARTMENT.

Proprietors' Capital	£14,533,000	Government Securities	£10,984,441
Reserve	3,192,563	Other Securities ..	20,274,907
Public Deposits ..	6,712,465	Notes	6,902,615
Other Deposits ..	14,059,250	Gold & Silver Coin	823,959
Seven Day and other			
Bills	£468,611		
	£38,985,922		£38,985,922

May 4, 1865.

W. MILLER, Chief Cashier.

Births, Marriages, and Deaths.

MARRIAGES.

CROSFIELD—JOB.—April 26, at Great George-street Chapel, by the Rev. E. Mellor, assisted by the Rev. S. Martin, of Westminster, William Crofsfield, jun., son of William Crofsfield, Esq., to Fanny Elizabeth, second daughter of Thomas B. Job, Esq.

DOUSE—COX.—April 29, at the Congregational Chapel, Whitechurch, Salop, by the Rev. George B. Scott, Mr. William John Douse, of Shrewsbury, confectioner, to Fanny Jane, youngest daughter of Mr. John Cox, of Whitechurch.

NICHOLLS—CURTIS.—April 30, at the Independent Chapel, Uppingham, Rutland, by the Rev. F. S. Attenborough, Mr. Amos Nicholls, of Lyveden, Northamptonshire, to Miss Kitty Curtis, of Uppingham.

MCALL—LONSDALE.—May 3, the Rev. Robert McAll (late of Hanley), minister of Belgrave Chapel, Leeds, to Elizabeth, only daughter of Robert Lonsdale, Esq., of Park-green, Macclesfield.

HARDIE—BRIDSON.—May 3, at Trinity Chapel, Wavertree, Liverpool, by the Rev. E. Hassan, the Rev. Walter Hardie, B.A., of Wyoliffe Chapel, London, to Mary Goodchild, second daughter of Mr. John Bridson, of Wavertree. No cards.

PONTIFEX—GUNN.—May 4, at Hare-court Chapel, Canonbury, by the Rev. A. Raleigh, D.D., Joseph How, third son of Russell Pontifex, Esq., of Newent, Gloucestershire, to Elizabeth Ann, second surviving daughter of Thomas Gunn, Esq., Stoke Newington. No cards.

CHAPLIN—WEDD.—May 4, at the Independent Chapel, Foulmire, Cambridgeshire, by the Rev. F. Edwards, B.A., brother-in-law of the bridegroom, assisted by the Rev. H. Davey, Thomas, only son of Thomas Chaplin, Esq., of Harlow, Essex, to Elizabeth Pattison, only daughter of Octavius Wedd, Esq., of The Green, Foulmire. No cards.

HOWARD—JOWITT.—May 4, at East-parade Chapel, Leeds, by the Rev. E. R. Conder, David, fourth son of Robert Howard, Esq., of Tottenham, to Anna Dora, third daughter of John Jowitt, Esq., of Leeds.

SLATER—HAWTHORN.—May 8, at the Independent Chapel, Rothwell, by the Rev. James Hoyle, Mr. Daniel Slater, upholsterer, Kettering, to Mrs. G. Hawthorn. No cards.

DEATHS.

TIZARD.—April 23, at Weymouth, after a brief illness, Mrs. John Tizard, aged seventy-seven years. For upwards of forty years she was a useful and consistent member of the Baptist church at Weymouth. A holy life ending in a peaceful death.

JOHNSON.—April 26, in London, deeply lamented, Mary, the beloved wife of Mr. William Johnson, of Sidney-street, Cambridge, aged forty-eight.

DEVINE.—April 26, at the Chapel House, Wymondham, Leicestershire, of bronchitis, in her twenty-third year, Matilda Elizabeth, sister to the Rev. J. Devine.

HERCUS.—April 27, Margaret, youngest daughter of the Rev. H. Hercus, of Plumstead, Kent, aged eleven years.

FLINT.—April 28, at his residence, Spring-hill House, Nails-worth, Gloucestershire, after a long and painful illness, borne with Christian resignation, Abraham M. Flint, Esq., aged fifty-seven.

TIDCOMBE.—May 1, at Watford, Herts, in her fifty-eighth year, Sarah Harrow, the beloved wife of George Tidcombe.

PROBART.—May 5, at 11, Lansdown-road North, Clapham-road, Sarah, the wife of Edward Probart, aged fifty-eight. Friends will please accept this intimation.

FILLMER.—May 7, at his residence, Hartwell Villa, Guildford, after a brief illness, Mr. William Fillmer, of Kennington, in his fiftieth year.

Markets.

CORN EXCHANGE, LONDON, Monday, May 8.

There was a moderate show of English wheat this morning, for which the trade was firm, and selected samples met a fair sale, prices being generally about the same as this day week. The trade for foreign wheat is steady, and the extreme rates of last Monday are readily obtainable. Barley meets a fair sale, but fully as dear as last week. Beans scarce, and prices higher. Peas without alteration. The arrivals of oats from abroad have been large during the week; they have met a good demand, and prices are fully equal to the currency of Monday last.

BREAD.—The prices of wheaten bread in the metropolis are from 6½d to 7d; household ditto, 5d to 6d.

OIL, Monday, May 8.—Lined oil is in fair demand at 31s. 9d. per cwt. on the spot. Rape moves off slowly, at late rates. Olive, coconut, and palm oils are firm. Spermaceti is held at 92½ per tun. French spirits of turpentine 58s. 0d. to 59s. per cwt.

TALLOW, Monday, May 8.—The tallow trade is quieter to-day, on rather easier terms. P.Y.C. is quoted at 49s. 6d. per cwt. on the spot. Rough fat 2s. 1d. per 5lbs. Town tallow commands 40s. 0d. net cash.

COALS, Monday, May 8.—Market without alteration from last day's rates. Hetton's, 18s. Haaswell, 18s., Hartlepool, 17s. 6d., Braddyl's 16s. 6d., Hugh Hall 17s., Harton 15s. 8d., Gosforth 15s. 3d., Hartlepool (West Hartley) 15s., Tunstall 15s. 6d., Hartley's 16s. 6d. Fresh ships 77, left from last day 3; total, 70; at sea 15.

CURRENT PRICES.

WHEAT—	Per Qr.	Per Qr.	PEAS—	Per Qr.	Per Qr.
Essex and Kent, red, 1863	38 to 42		Grey	34 to 36	
Ditto 1864	38 to 42		Maple	36 to 39	
White, 1863	42 to 48		White	34 to 38	
1864	44 to 50		Boilers	37 to 40	
Foreign red ..	38 to 42		Foreign, white ..	36 to 38	
.. white ..	42 to 52				
BARLEY—			RYE	26 to 28	
English malting ..	25 to 30				
Chevalier	32 to 34		OATS—		
Distilling	25 to 28		English feed ..	17 to 22	
Foreign	20 to 30		.. potato ..	23 to 27	
MAIL—			Scotch feed ..	18 to 22	
Pale	54 to 61		.. potato ..	22 to 26	
Chevalier	60 to 62		Irish black ..	18 to 23	
Brown	47 to 51		.. white ..	19 to 24	
BEANS—			Foreign feed ..	18 to 23	
Ticks	33 to 35		FLOUR—		
Harrow	36 to 38		Town made ..	37 to 40	
Small	38 to 44		Country Marks ..	26 to 32	
Egyptian	35 to 36		Norfolk & Suffolk	25 to 27	

METROPOLITAN CATTLE MARKET.

MONDAY, May 8.—The total imports of foreign stock into London, last week, amounted to 9,252 head. In the corresponding week in 1864, we received 7,807; in 1863, 6,101; in 1862, 1,537; in 1861, 5,306; in 1860, 5,959; and in 1859, 2,487 head. There was a large supply of foreign stock on offer here to-day, with a slight improvement in quality. The show of foreign sheep and calves was good for the time of year, but the condition of the stock was poor. The trade was slow, at rather easier terms. Fresh up from our own grazing districts, the arrivals of beasts were moderate, both as to number and quality. The receipts from Scotland were large, and the condition of the stock was very prime. For all breeds of beasts the trade was in a sluggish state, and, in most instances, prices declined 2d. per 8lbs. from Monday last, top figure being 4s. 8d. for beef, but a few very superior Scots realised 4s. 10d. per 8lbs. From Norfolk, Suffolk, Essex, and Cambridgeshire the arrivals amounted to 1,800 Scots and crosses; from other parts of England, 700 of various breeds; from Scotland, 773 Scots and crosses; and from Ireland, 60 oxen and heifers. The supply of sheep on sale was moderate, and the quality of the stock was tolerably good. The mutton trade was decidedly quieter than on Monday last; nevertheless, good and prime downs and half-breds changed hands in most instances, at that day's currency. Inferior sheep declined in value slightly. The top price of mutton was 6s. per 8lbs. There was a moderate supply of lambs on sale, and the trade was steady at about previous rates. Prices ranged from 6s. 8d. to 8s. per 8lbs. Calves met a slow sale, at Thursday's quotations. The top price was 5s. 2d. per 8lbs. Pigs met a slow sale at barely late rates.

Per 8lbs. to sink the Offal.

Inf. coarse beasts	3 to 4	3 to 4	Prime Southdown	5 to 6	5 to 6
Second quality	3 to 4	3 to 4	Lambs	8 to 8	8 to 8
Prime large oxen	4 to 4	4 to 4	Lge. coarse calves	4 to 4	4 to 4
Prime Scots, &c.	4 to 4	4 to 4	Prime small ..	4 to 4	4 to 4
Coarse inf. sheep	4 to 4	4 to 4	Large hogs ..	3 to 4	3 to 4
Second quality	4 to 4	4 to 4	Neatam. porkers	4 to 4	4 to 4
Pr. coarse woolled	5 to 5	5 to 5			

Sealing calves, 16s. to 22s.; and quarter-old store pigs, 20s. to 25s. each.

NEWGATE AND LEADENHALL, Monday, May 8. The supply of town and country killed meat on sale has somewhat decreased. The trade is dull, and prices are low, at the annexed quotations:—

Per 8lbs. by the carcass.

Inferior beef	3 to 3	3 to 3	Small pork	4 to 5	4 to 5
Middling ditto	3 to 3	3 to 3	Inf. mutton	4 to 4	4 to 4
Prime large do.	4 to 4	4 to 4	Middling ditto	4 to 4	4 to 4
Do. small do.	4 to 4	4 to 4	Prime ditto	5 to 5	5 to 5
Large pork ..	3 to 3	3 to 3	Veal	4 to 4	4 to 4

Lamb, 6s. 4d. to 7s. 8d.

PROVISIONS, Monday, May 8.—The arrivals last week from Ireland were 444 firkins butter, and 2,754 bales bacon, and from foreign ports, 17,321 casks of butter, and 2,205 sales and 254 boxes of bacon. The arrivals of Irish butter to this market are still very limited; a few finest Waterfords arrived sold at 11s. landed. Foreign supplies increasing, and met a steady sale; best Dutch 120s. The bacon market ruled quiet, without change in prices for best Waterford.

POTATOES.—BOROUGH AND SPITALFIELDS, Monday, May 8.—The arrivals of potatoes to these markets are tolerably large. Nearly all qualities command a steady sale, and very little change has taken place in prices, as compared with our last report. The import last week was 80 tons from Dieppe, 140 tons from Rouen, and 4 baskets from Rotterdam.

SEEDS, Monday, May 8.—The demand for seeds is protracted by the dry weather, but the quantity now required is very small. The scanty stocks of red seed left on hand are firmly held, and are not offered at any reduction. White seed is not in request. Trefoils, with some inquiry for export to France, are steady in value.

WOOL, Monday, May 8.—The amount of business doing in all descriptions of English wool is very moderate. The market, however, presents a fine appearance, and prices are decidedly higher as compared with the late lowest point. The public sales of colonial wool will be commenced on Thursday. The arrivals comprise nearly 150,000 bales.

FLAX, HEMP, COIR, &c.—LONDON, Saturday, May 6.—We have to announce a decided improvement in the state of the flax market, and in some instances an advance has taken place in prices. Hemp moves off slowly, and the quotations are 20l. to 30l. for clean Russian qualities. Jute is rather dearer. Coir goods are steady in price.

Advertisements.

Just Published, Third Edition, Price One Penny.

WHERE IS CARDINAL WISEMAN? A SERMON on the INTERMEDIATE STATE. By the Rev. R. E. FORSAITH. Preached in Orange-street Chapel, Leicester-square, on Sunday, March 12th, 1865.

To be had of the Chapelkeeper, and of all Booksellers.

Applications for LOCAL and DISTRICT AGENCIES invited

BY THE
NATIONAL UNION
LIFE ASSURANCE COMPANY.
CHIEF OFFICE—No. 335, STRAND, LONDON.

ADVANTAGES TO INSURERS:—

- 1.—Policies at the ordinary rates of premium become payable during the lifetime of the Assured.
- 2.—Indisputability after three years.
- 3.—The granting of greater facilities for the continuance and non-forfeiture of Policies.

Detailed Prospectuses and every information may be had on Application to

HENRY ALLON, Secretary.

N.B.—SPECIAL PRIVILEGES TO MINISTERS.

SPECIAL NOTICE.

CLERICAL, MEDICAL, and GENERAL LIFE ASSURANCE SOCIETY.

Established 1824.

The Eighth Bonus will be declared in January, 1867, and all With-Profit Policies in force on the 30th June, 1866, will participate. Assurances effected before June 30th, 1865, will participate on two Premiums, and thus receive a whole year's additional share of Profits over later Policies.

Tables of Rates, and Forms of Proposal, can be obtained from any of the Society's Agents, or of

GEORGE CUTCLIFFE, Actuary and Secretary.

13, St. James's-square, London, S.W.

BONUS YEAR, 1865.

NORTH BRITISH and MERCANTILE INSURANCE COMPANY.

The SIXTH SEPTENNIAL DIVISION OF PROFITS takes place on 31st December next.

The Fund then to be divided will consist of the Profits which have Accumulated since 1853.

All participating Policies opened before that date will share in the Division.

During the six years prior to the last Division the Annual Average of Sums assured amounted to £293,694 0 0

During the last six years—1859 to 1864 inclusive—the Annual Average has amounted to £701,656 0 0

Being an increase of 138 per cent.

During the Years 1863 and 1864 the Company has issued 2,311 NEW POLICIES, assuring very nearly

TWO MILLIONS STERLING.

In 1864 alone 1,240 Policies were issued, assuring £1,034,578 0 0

NINETY PER CENT. of the Whole Profits divided among the assured.

FIRE DEPARTMENT.

PREMIUMS for 1864, less Re-insurances £219,235 10 8

Being an INCREASE over those for 1863 of £54,043 2 5

INSURANCES granted at HOME and ABROAD on the most liberal terms.

ACCUMULATED FUNDS at 31st December, 1864 £2,304,512 7 10

ANNUAL REVENUE from all sources £265,458 16 2

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12 Dessert Spoons	1 4 0	1 10 0	1 12 0	1 15 0
12 Tea Spoons	0 16 0	1 0 0	1 2 0	1 5 0
6 Egg Spoons, gilt bowls	0 10 0	0 12 0	0 12 0	0 13 6
2 Sauce Ladles	0 6 0	0 8 0	0 8 0	0 9 0
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